The Womens Missionary Magazine

of the United Presbyterian Church

VOLUME 35 NOVEMBER, 1921 NUMBER 4

INDIA SPECIAL NUMBER

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FOREWORD

This number presents a wonderful story of Christian Missions in India, as conducted for nearly two centuries by our own and sister denominations.

As Christian workers we are not only deeply interested in the missions to which we have devoted our own special care but we are interested in the great whole of which we are a related part.

If we would serve our own according to the best, then must we know something of the wide extent of other missionary enterprises with whose success our own is involved.

We here present to our readers the work done in Protestant Missions by eight organizations in the largest and most important fields in India.

Heretofore we have confined our India Special number almost exclusively to the work done in our own Mission whose territory embraces a very small part of the area of the whole country. India is in reality half a continent, having an area of a little over half that of the United States, and a population three times as great. We have thought it would be illuminating to take into account the whole land, and give our readers a short history of eight of the largest missionary bodies working in the country who are all seeking to reach the goal—India for Christ— while the Forward Movements, common to all Societies, with a new faith and a new vision are pressing toward the mark—India for Christ in the present generation.

Mrs. E. L. Porter.

Mrs. E. L. Porter, India Editor, has had a large task in assembling all this information for our Magazine.

The writers of the splendid articles she has provided are all busy people and have generously given of their over-crowded time to prepare them, and we cannot be too mindful of the benefits received from their hands.

The contents of the present number offer a valuable introduction to our mission study during the next six months on "Facts and Folks in Our Fields Abroad."

—Editor of the Women's Missionary Magazine.

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MISSIONARY WORK IN INDIA

PROGRAM FOR INDIA SPECIAL

1. The Baptist Missionary Society 1793
2. The London Missionary Society 1798
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THE FOUNDINGS AND WORKINGS OF THE BAPTIST MISSIONARY SOCIETY IN INDIA

Commenced Work in 1793

By the Rev. S. Pearce Carey, M. A., of Calcutta

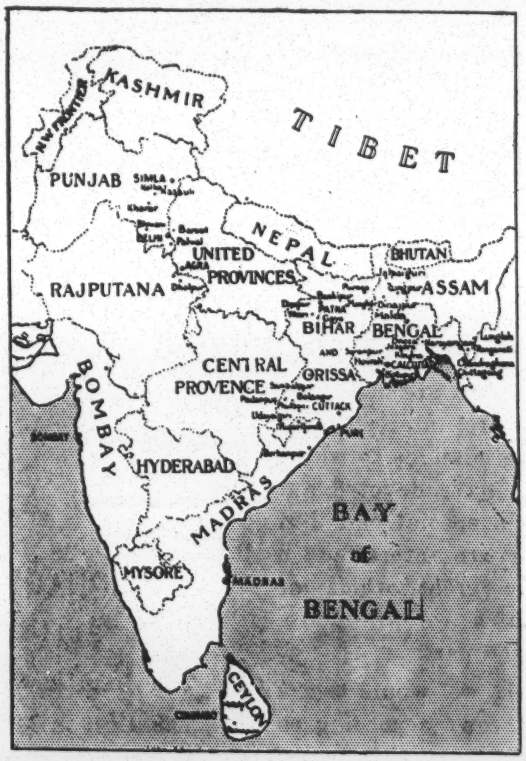
Missionaries	227
Communicants	16,000
Christian Community	42,646
Budget	£135,000

There are seven other Baptist Societies working in India. The largest of these is the American Baptist Foreign Missionary Society, with 231 missionaries, a Christian Community of 680,422, and over 50 years of service.

N. B.—The number of missionaries in the summaries in every case includes wives.

THE historic source of Baptist Mission work in India must be found in a Northamptonshire village, named Piddington, where in 1782 young William Carey, shoemaker and local preacher, began to be stirred by the spiritual destitution of the world. He had been reading Capt. Cook's "Voyages." From log-books of adventure they changed for him into an unfolding of the immorality, cruelty and misery of the unevangelized peoples,—an appalling revelation. He looked into an abyss. He heard what Richter called "God's sigh in the heart of the world." He saw and felt the world's darkness. Nor did the vision fade. His sister says that thenceforth she never heard him pray without intercession for Cook's Islands.

Through the same months he was led into Baptist convictions, and joined the denomination he was destined to arouse. In Moulton and then Leicester he never ceased, amidst his shoemaking, school-keeping and pastorates, to pursue his enquiries into the social and religious condition of the world's peoples. He accumulated his data. He covered a wall of his cottage with a world map of his making: beside his bench he poised his globe of leather—globe and map a second Bible of perpetual appeal. He added Hebrew, French and Dutch to the Latin and Greek he was studying. He read the biographies of Eliot and Brainerd, till these took their places with Paul as the canonized heroes of his life. He was overwhelmed with the criminal listlessness of the Church of his own land and day. To the vision, which burned in his brain, he found all his contemporaries blind. When he urged the abiding missionary obligation upon the brother ministers of his country, he was sharply rebuffed. He talked with them, one by one, sometimes far into the night, but they little heeded. They voted him fanatic. So long would he stand



THE STATIONS OF THE BAPTIST MISSIONARY SOCIETY IN INDIA AND CEYLON.

in his garden absorbed in his tense thoughts and prayers that his neighbors counted him mad. With much diffidence he wrote an "Enquiry," as a trumpet call to the Home Church. He goaded his folk in Moulton and Leicester to missionary prayer. He summoned his own association in Nottingham, to escape from

spiritual death by brave "expectings and attemptings." When it still refused, his cry of anguish stabbed the soul of Andrew Fuller awake, and enlisted him for the World-Enterprise. With his strong seconding, he won at length in October, 1793, in Kettering, his brethren to dare the formation of a missionary society, the first of modern times in Britain, whose one objective was the heathen.

Meanwhile there had returned that year from India another great-souled Baptist. From being a surgeon in the East India Company's fleet, John Thomas had for six years done a missionary's work in Bengal, single-handed. He was the first, whether of British or of any other race, to spend himself and be spent for Bengal's evangelization,—learning the vernacular, healing the sick, translating two gospels, and preaching with rare power. Unfortunately he was in a bog of debt; but he loved India's multitudes and he travailed for them in Christ. He had returned to England to raise funds and to secure a colleague for the expansion of the work.

Carey's own thoughts had been focused on Tahiti, the central isle of Cook's explorings; but, convinced of God's leading through Thomas, he volunteered to go with him to Bengal. Ere they sailed in 1793, they sped, with Fuller, Samuel Pearce and others, through England with the fiery cross.

Directors and shareholders of the East India Company had just been fevered into alarm and anger by Wilberforce's noble effort in Parliament to open the gates of the Company's territory to Christian teachers and missionaries. To secure licenses for Thomas and Carey in the roar of this hubbub was out of the question. So they had to voyage to Calcutta in a Danish vessel, and to enter Bengal by a back door.

After grievous sicknesses and poverties, costing Mrs. Carey a life long mental collapse, they were appointed to indigo factory managerships in villages near Malda, from whence they made time, through six years, to evangelize a wide Northern district. But they could constrain no Indian to an open avowal of the Faith.

In 1800 Carey joined Marshman and Ward in Danish Serampore, forbidden as these newcomers and their colleagues had been to settle in any part of British India, but yet contrariwise welcomed to this bit of Indian Denmark by Governor Bie, who through years of intimacy with Schwartz had learned the worth of Protestant Missions. To Schwartz, therefore, India was indebted for all that "Serampore" got grace to do and be.

There the three-fold cord was plaited that never was broken. Carey, Marshman and Ward were three men of one spirit. They could not have been better yoked. Carey from 1801 Professor of Bengali, Sanskrit and Marathi in Wellesley's new Government College, the Marshmans with their prosperous Boarding Schools, and Ward with his multilingual press, were soon earning enough to contribute £1200 to £1300 a year each to the Mission's extension. They made of Serampore a beacon, whose light all Christendom could see, to the glory of their Lord.

Before they died,—Ward in 1823, Carey in 1834, and Marshman in 1837,—they and their sons and their colleagues had entered every chief district in Bengal still held and developed by the B. M. S., including Chittagong (though not S. Lushai)—e. g. Dinajpur, Serampore, Calcutta, Jessore, Katwa, Patna, Dacca, Suri, Monghyr Barisal and the South villages; portions of Rajputana and Orissa (now much extended); Allahabad and Benares (both now made over to others); Agra, Delhi, Simla, Bombay, Ceylon. They had also for eight years been Christ's pioneers in Burmah, till they transferred that field to their American fellow-Baptists. They had carried, too, the good news to the Khasis, and had striven again and again to enter Bhutan. They had initiated Baptist work in

Java and Sumatra, and had been the educational reformers of the Moluccas. Moreover, they had laid down and were working all the main lines of modern missionary endeavor, except that they had no hospitals nor native orphanages, nor had Mass Movements yet set in.

From the outset they refused to be satisfied with exercising a mere general Christian influence. By the incessant proclamation of God's Word they toiled for conversions. No superficial acceptance of the Christian

THE HOUSE WHERE CAREY LIVED

name, such as had sufficed a Xavier, could content their hearts. As Baptists they were out for personal faith and spiritual birth, for resolved discipleship, and life-long consecrations.

They had, of course, to wait for such radical transformations, Carey, through six years, Thomas through twice six. At last Christ could begin to build His native Bengal Church, against which no gates of Hades should prevail. Krishna Pal was set as first of North India's living stones into the Divine Society, and presently his wife's sister, his wife, and a widow friend, and two neighbors; and then an almost breathless succession of others, with many Brahmins among them.

Ere the first of the Serampore three finished his course, in 1823, the Mission had baptized more than 1500 converts. Today, nearly a century later, the living communicants of the Society's Churches in India and Ceylon exceed 16,000; nay, 18,000 if the Australasian Baptist Bengal Missions are included, as they justly should be, being foster-children of the elder Society, and in intimate comradeship therewith. The Australasian Field sweeps a wide circle round Dacca,—Dacca itself being a citadel of the Baptist Missionary Society.

With sure foresight Serampore from the first trained her gifted Indian and Eurasian converts to be India's Evangelists and Pastors,—Krishna Pal finally leading the way, and winning a host of trophies for his Master in Bengal and Assam, in Berhampore and Benares. Today the Society and its Australasian foster-child is nobly served by 174 whole time Indian and Sinhalese assistant missionaries and evangelists, besides seven with the full status of missionaries, a total only some thirty less

than the British and Australasian staffs, (omitting missionaries' wives).

"Preaching," said Carey, "is the very element of my soul." The Society has always stressed this function and obligation. In Evangelists like Chamberlain, I. C. Page, James Smith, W. R. James, Daniel Jones and Percival Heberlot the very genius of the Mission has found expression. The Mission's chief present solicitude is how to combine with the effective discharge of administration and of institutional work the maintainance and development of direct dispersive evangelistic activity."

WIDOW WALLIS'S HOUSE AT KETTERING
Where the Baptist Missionary Society was formed.

When Carey reached India in the Autumn of 1793, there was not a page of the Bible translated into one of North India's indigenous tongues, except Thomas' Bengali rendering of "Matthew" and "Mark," "James" and "Genesis,"—even these being not printed nor published. As touching the Word of God, the native North Indian peoples were in the unlamped absolute dark. By Carey's death, 212,000 volumes of Scripture in forty Asian languages had been issued from the Serampore Press,—the Bengali Hindi, Marathi and Sanskrit complete Bibles, with their revisions (eight in the case of the Bengali) being Carey's very own, as the Chinese—an astounding achievement—was Marshman's.

The Society has never lacked successors of the translators, such as Yates, Wenger and Rouse. During the last thirty years the New Testament has been given to the Lushais. It is now being rendered into the speech of the Chittagong Chakmas. The Psalms in both languages are already complete. The gospels are being done into Mussalman Bengali. The Oriya New Testament is undergoing revision. The most distinguished Indian missionary scholar of the Society, Rev. Joel Lall, M. A., of Delhi, is doing the ground work of the revision of the Urdu Bible for the British and Foreign Bible Society. From the Mission's Calcutta and Cuttack Presses last year were printed and issued 1500 Bengali Bibles, 3,000 Hindi New Testaments, and 115,000 separate books of the Bible in India's diverse tongues.

Carey had not settled in North

Bengal a year before he had gathered native children into a free school, and had incited other noble civilians there to similar effort. One of his sharpest regrets in leaving the Malda district for Serampore in 1800 was that his thirty pupils would be schoolless. The Serampore Boarding Schools of the Marshmans were opened as sources of income to the Mission, but were none the less real departments of missionary service,—steeped as they were in the Christian spirit. Side by side with these schools for the wealthy, the mission gloried in opening in and near Serampore, and in every possible mission station, free schools for the children of India's poor,—the sons and daughters of the missionaries throwing their young strength into these. By 1818 eight thousand children were thus under the Mission's care. To Carey's boundless joy his son, Jabez, became the Christian Director of the schools of the Moluccas, and later the Government Founder and Organizer of Schools in the newly conquered Rajputana.

The so-called "Junior Brethren," Eustace Carey, Lawson, Pearce, Penney and Gates,—the famous five, who duplicated in Calcutta so many of the self-denyings and achievings of Serampore—were as keen for schools as the Seniors,—Penney being an expert, trained by Britain's pathfinder, Lancaster. The "Benevolent Institution" in Bow Bazar, Calcutta, was the glory of the whole Mission,—thousands of utterly neglected, wild-running low caste and Eurasian children being there compassionated and taught. Nor has the Society slackened in this work. Its present scholars in Kindergarten, Elementary and Village Schools exceed 12,000, and in Middle and High Schools, 3,140. The Australasian Fields adding over 1,700 of all grades. Training Schools, with a total of 60 students, are in Calcutta, Chandraghona and Cuttack.

Carey warmly approved the many-sided missionary work of his son William at Kalwa,—his fervid evangelism, his faith shepherding, his many schools, his coffee plantation and his weaving school. Little has been done of late years on this vocational side, except amongst a few boys in Berhampore and Serampore, and amongst girls in Palwal and Jessore. An Industrial and Business Training School is being strongly developed by a keen Australian Baptist missionary, Rev. Lorrain Barber, in Faridpur, which is being eagerly watched both by Government and the whole Mission.

Serampore was not content to provide Indian and Eurasian children of the poor,—girls as well as boys,—with free elementary schooling, before Government had given them a care. It bravely set itself, and in its later years a far more ambitious task. Not the building of just a Theological Academy for India's future native preachers, but a broad-based college of university standard and status for all classes of India's students, especially from amongst the poor,—whether they were lay or ministerial, whether Christian, Mohammedan or Hindu. In this college the joint wisdom of the East and the West was to be communicated to its students in India's vernaculars in a Christian atmosphere, but with no unfair Christian constraint.

With £15,000 of their own earnings the Serampore Three raised this Temple of Learning: with the gifts of Indian, British and American friends they staffed and sustained it, though tragic controversy at this very period with the Home Committee delayed and frustrated its complete development. Nevertheless, it received in 1827 a full degree-granting charter from Serampore's Danish king, the confirmation of which was one of the emphatic conditions of the town's later cession to Britain, making it the one college in India authorized to confer degrees in all faculties, including theology. Nor is that power now unused.

All India knows that the last two decades, thanks to its far-seeing Principal, Dr. Howells, Serampore

College has risen from the dead. The ideals of its heroic founders are being translated into facts. By the large increase of the buildings with modern equipment, by the range of the classes, by affiliation with Calcutta University in the Sciences and Arts, by the standard and stimulus of its Theological degrees, by the interdenominational catholicity of its staff and Senate and Council, it has more than renewed its youth, as its three hundred students from the many provinces of India and of the many faiths and names attest,—plus the one hundred and fifty in its Preparatory High School. It rejoices as a strong man to run a race.

What has to be hammered out now is some wise scheme of Vernacular Theological Training, affiliated with "Serampore" which shall provide Preachers and Pastors for India's village Churches—men alert and keen, but not too academic, and not unfitted—for nor disdainful of the simplicities of village life.

It should not be forgotten that John Thomas, North India's first modern missionary, was a doctor, and that throughout his sixteen Indian years he combined the medical with the evangelist's ministry, and that it was his skilled ministry to Krishna Pal's broken body that made him tender and responsive of soul. Carey himself learned "First Aid" from Thomas, and both in the North and in Serampore did much of a doctor's and dispenser's simpler work. He had his son Felix trained in the Calcutta General Hospital, to fit him for missionary service. Felix's knowledge of medicine and vaccine opened the gates of Christian opportunity in Burmah. The first Bengali treatise on medicine was from his pen. Today the Society has hospitals for men in Chandraghona and in Palwal, and for women in Berhampore, Bhiwani, Dholpur and Palwal,—besides ten dispensaries. In Cuttack it has just opened a Leper Asylum.

It was inevitable that anything like organized visitation of India's zenanas came late in the history of the mission. Attempts were made but little was possible in the days of the pioneers. Now in every chief center this work is specialized. Multitudes of Hindu homes are open, especially where the wives have passed through the mission's Hindu schools. In Calcutta Bible women are being trained for this and other work in the Society's Institute under Miss Ewing.

The pioneers gave constant care to the people of the hills, e. g., of Rajemahl, Chittagong and Bhutan,—believing, as Ward said, that "the story of Christ's wounds would melt their hearts," Bhutan, especially was graven on Carey's soul. He never ceased to strive for entrance thither. One of the most surprising linguistic feats of his old age was the editing, the far from formal editing, of a Bhutian grammar.

After the murder of Chittagong's first and splendid evangelist, Dr. Brnyn, Carey could scarcely restrain the impulse to go and settle there himself. The Society has won marvelous victories over the hill men in the Khonds, and in South Lushai and elsewhere, as have the Australian Baptists amongst the Garos. Of Garos and Lushais, till lately wild war-lovers and plunderers, many hundreds have become happiest of Christians and honorable citizens of the Indian Commonwealth. There are 1,600 living members in the Australian Mission Garo Churches, and a Christian Community of more than 3,300: and 1,200 communicants of the B. M. S. amongst the South Lushais. with 300 baptisms last year, and 3.500 S. S. scholars, and 44 training to be evangelists. Yet the two Lushai pioneer missionaries are only in the youth of their strength. An Institute has just been founded amongst the Garos for the training of evangelists, none being admitted who has not thoroughly approved himself as a faithful village teacher. No fiction is as romantic as the Garo and Lushai transformations.

Another romance is the Mass Movement inrush. Its motive and ob-

jective have been social and economic, but, though the Australian Baptist Missions have found it often disappointing, here and there it has been lifted into a real spiritual quest. The Baptist Missionary Society meets it most in Orissa.

A healthful sign of India's growing adultness is found where the native churches are numerous and strong, as in Barisal with its 3,356 communicants. In such districts the Indian Church seeks to become, rather than the mission, the center of regard, responsibility and authority. This virile tendency has been steadfastly fostered by the local missionary leaders. Wisely and patiently directed, it will influence every field. Nothing of greater moment is transpiring.

Twelve pastors, mostly of tiny village churches, dared the founding of the Baptist Missionary Society. Now in Great Britain and Australasia 2,300 pastors-in-charge, with 4,000 churches and 436,000 members are the work's friends.

The first contributions, though heroic, were only £13.2.6., plus the proceeds of Carey's "Enquiry." Last year the Missions in India and Ceylon alone cost British and Australasian Baptists more than £135,000, clear of all expenditure at the Home bases.

The B. M. S. was not the first of modern Protestant Missionary Societies to serve India and Asia. Dutch and Danes hold this honor. But it was the first of modern *British* Protestant Missions thus to be the friend and servant of India. What it dared and did inspired others. The L. M. S., the Scottish Societies, the C. M. S., the British and Foreign Bible Society followed in quick succession. From the rock Carey had smitten flowed "rivers of living water."

We are greatly indebted to the members of the various missionary societies who have so kindly contributed the articles in this number. Rev. S. Pearce Carey, who has written the one for the Baptist Missionary Society is a great grandson of William Carey, the founder of the mission. —Mrs. E. L. Porter, Rawal Pindi, Editor for India.

THE LONDON MISSIONARY SOCIETY

Commenced Work in 1798

By the Rev. F. F. Longman, of Mirzapur, United Provinces.

Had on the field in 1920	138 missionaries
Communicants, 1920	17,655
Christian Community, 1920	144,885
Expended on the field, 1920	£ 90,000

There are seven other Congregational societies working in India, five of which are American, one from Sweden, and one from Finland.

THE London Missionary Society was organized in London September, 1795. In constitution the Society is thoroughly catholic being intended to include in its management, support and practical working, Christians of all denominations. Its chief support, however, has always been drawn from the British Congregationalists, and of late years increasingly so, as other churches have been led to establish and support missions of their own.

For the year ending March 31, 1920, the income of the Society from all sources amounted to close on £200,000. Of this amount £60,000 were expended by the Society on its Indian Missions. It should be said, however, that another £30,000 were received and expended in India itself.

In *North India* the Society had on its staff in 1920, 17 men and 21 women missionaries. There were 802 church members, and a Christian community of 3,629.

The work of the London Mission in North India gathers round the

three centers of Calcutta, Benares and Almora.

The L. M. S. sent its first missionary to India in 1798. This man was Nathaniel Forsyth. Finding that he would not be allowed to settle in Calcutta, he pushed on twenty miles north to the Dutch settlement of Chinsurah, where single handed he worked for 14 years. He was followed by the Rev. R. May who was an educational enthusiast. He was able in four years to report that he had organized no fewer than 30 schools and had 2,600 children under instruction. In 1817 work was commenced in Calcutta itself by Henry Townley and John Keith. The sum of £4,000 was collected in India, and, with home contributions added, Union Chapel in the center of the city was built to meet the needs of both European and Indian work. This building was completed in 1821, and in the same year five schools for girls were started, marking the beginning of interest in the welfare of India's women.

In the villages of the great rice-producing district south of Calcutta work also soon grew apace. In one of these villages, Rammakalchoke by name, there lived a small land owner and farmer named Ramji Pramanik. At Chitla, a suburb of Calcutta, where at that time there was a considerable grain and fish market, he first heard the gospel. There and then he angrily interrupted the preacher for interfering with the Hindu religion. The missionary courteously answered him, and invited the farmer to come to his house for further conversation. Ramji came, not once only but repeatedly, and eventually was baptized with two of his friends, and a school was started and a chapel built in his village. The building of this chapel was a remarkable event. Ramji Pramanik was the owner of a sort of family temple of the god Siva. He determined that a Christian Church should take its place, and in the presence of a large and excited crowd, brought out the god and threw it contemptuously on the ground. The temple was then demolished, and the first Christian church in the rice fields south of Calcutta took its place.

In 1837 the Educational Institution at Bhowanipore, Calcutta, was opened. The present building was erected in 1853 at a cost of £6,800. This institution was early affiliated to the Calcutta University, and expanded from year to year. Like other similar institutions it was a product of the new era of missions in North India which dates from the arrival of Alexander Duff in 1830. Duff discovered the value of English as a teaching medium, arguing that when once a lad was taught English the great heritage of English literature was open to him, and that a mighty revolution must eventually come to pass when the brightest and cleverest of Indian youths were introduced to Western literature, and leavened with Christian thought. The L. M. S. in Calcutta certainly had their share in the harvest which followed Duff's great venture, for from the Bhowanipore Institution, for the most part, came the converts who, like the late Nanda Lal Das led the way in the task of developing the work of the mission in Calcutta and Lower Bengal.

Of late years the chief development in our Calcutta work has been in the higher education of girls. The United Girls' High School at Bhowanipore is supported by the Baptists and Wesleyans as well as ourselves. The school buildings are admirable, the school is well staffed and has a full complement of pupils.

After the baptism of Ramji Pramanik as narrated above, a considerable mass movement took place amongst the villages in the great rice swamp south of Calcutta. We now have missionaries residing at Kauraymkur, about six miles from Calcutta, the headquarters of this South Village work, carrying on girls' and boys' boarding schools, and an Industrial Workshop for village boys.

Leaving Calcutta, the L. M. S. has considerable work in the town of

Berhampore about 150 miles to the north. This mission was founded in 1824. There is an influential high school. Vigorous evangelistic work is also carried on in the district, which of late years has included work among the Santals, one of the most numerous and virile of the aboriginal races of north India. At Jiagunj there is a much appreciated woman's hospital.

About 500 miles northeast of Calcutta on a magnificent curve of the Ganges river stands the ancient city of Benares—the center and stronghold of Hinduism. This city was first occupied by the L. M. S. in 1820. Benares has been closely identified with the religious history of at least one-third of the human race. Not only is it the sacred city of the Hindus, but for about 500 years it was the sacred city of the Buddhists as well. Five centuries before Christ Buddha chose it as the center from which to promulgate his teaching, because even then its religious supremacy was acknowledged throughout the whole of India. The L. M. S. has just celebrated the centenary of its work in Benares. Progress has admittedly been slow and the Christian community is still numerically small. During the past 100 years, however, both educational and evangelistic work have been vigorously carried on. There is a flourishing high school and hostel with an Indian Principal in charge. For evangelistic work there is here a unique opportunity amongst the many thousands of pilgrims who yearly visit Benares from all parts of India.

About 30 miles from Benares, also on the banks of the Ganges is the busy city of Mirzapur, famous for the manufacture of carpets and shellac. Here the L. M. S. has a girls' boarding school, a boys' high school, and considerable evangelistic work.

During the past few years an effort has been made to reach the Musahars, a section of out-castes, whose work is to carry palanquins and burdens of all kinds; and who also collect large leaves from the jungles, stitching them into leaf platters and piling them into bundles by the thousand for sale in the bazaars.

Across the Ganges at a distance of ten miles from Mirzapur is the large village of Kachwa, the headquarters of the medical work of the L. M. S. in the Benares district. About thirty years ago an indigo factory with bungalow and out houses of various kinds, was bought and adapted for medical purposes. Dr. Ashton, who at that time commenced work here, is now known and respected throughout the district. He is an eye specialist of no mean reputation and people come to consult him from very long distances. There is a separate leper ward, and several outdispensaries connected with the main hospital.

Forty miles from Benares along the famous Grand Trunk Road, which runs from Calcutta to the Northwest Frontier, lies the Arthington station of Gopigunj. Around Kachwa and Gopigunj gather the main hopes of the mass movement amongst the low-caste chamars for which the friends of the L. M. S. have long been looking and praying.

Travelling another 500 miles northeast from Benares we come on one of the lower spurs of the Himalayas to the hill town of Almora, the capital of the district of Kumaon. Here the Rev. J. H. Budden opened work in 1850. A beautiful memorial church was erected here to his memory a few years ago. The Ramsay High School commemorates the name and generosity of Sir Henry Ramsay, a distinguished official, who represented the Government in Almora for about 40 years, and who was known in his day as the "King of Kumaon." He was all along a staunch friend and helper of the mission, and assisted our first missionaries not only in opening the first school and college in the district, but also in establishing the Almora Leper Asylum. This is one of the oldest Leper Asylums in India and has had a notable history. A large proportion of the inmates are Christians, and from this

asylum Christian teachers have from time to time been sent to other Leper Asylums in different parts of India.

Almora is one of the few gateways into the closed land of Thibet. About thirty years ago a special mission was started amongst the Bhutiyas, a travelling tribe of traders who go year by year over the lofty passes which separates Thibet from India, and bring down wool, salt and borax on the backs of thousands of goats and sheep. For generations past they have travelled to and fro between the torrid plains of India and the snows of Thibet, using for the most part goats and sheep as beasts of burden, assisted in the higher regions by Thibetan yaks, or half bred yaks called zibbus.

We, too, in order to carry on this work, have as far as possible to move about with them, though of course we cannot as a rule go with them into Thibet itself. Once or twice, however, one or two of our number have ventured with these hardy mountaineers over the great passes, 17,000 to 19,000 ft. in height, and have penetrated as far as they could into the great closed land beyond, getting a glimpse of its rainless skies, and snow-capped mountains, its wind-swept lakes and strange nomadic people.

At present the chief center of this Bhutiya work is in the district of Mansiari half way between the foot of the mountains and the Thibetan frontier. Here, in a wide opening in the hills, the Bhutiya people spend some months of the year in the Spring and Autumn on their way to and from the Milam district, where at a height of 11,000 feet, they have their summer headquarters. Here in Mansiari at the present time the Rev. U. S. Rawat, himself a member of the Bhutiya tribe, is working amongst his own people. Eventually we trust that Thibet itself will be reached through the agency of this Bhutiya mission.

About 20 miles northwest of Almora is the military sanitarium of Ranikhet. James Kennedy commenced work here on behalf of the L. M. S. in 1869. In 1894 the Rev. J. A. Lambert who had been in charge of the work since 1884 went to Mussoorie to take up the task of Hindi Bible Revision. A few years afterwards the work which had been largely amongst the British troops in the station, was handed over to the Wesleyan Missionary Society.

Turning from the L. M. S. mission in the North to that in the South of India we note that in 1920 the staff in South India consisted of 37 men and 20 women missionaries. Church members totalled 16,853, and the whole Christian Community numbered 141,206. From these figures it will be seen that numerically the most successful missions of the Society are in the South, and notably in the native state of Travancore.

Missionary work in Travancore was commenced by Mr. Ringeltaube in 1806. He was one of a party of six missionaries sent out by the L. M. S. in 1804 to establish missions as they might judge best, either in Ceylon or southern India. Two of this party went up the East Coast as far as Vizagapatam and began a mission there which was carried on by the L. M. S. until a few years ago when it was handed over to another society. The name of Anandarayer, who is said to have been the first Brahmin convert of the L. M. S. is inseparably connected with the Vizagapatam mission. "On more than one occasion," we read, "he was violently attacked by the heathen, and bore many an outward scar; but he never complained nor spoke in bitterness of them. He was an invaluable helper of the missionaries especially in the work of translation, and their frequent companion in missionary journeyings."

Work in Madras was opened by another missionary of the party which accompanied Ringeltaube, and was vigorously carried on for many years. At the present time, however, the work of the Society in Madras is confined to a very effective girls' high school, and a share in the his-

toric Christian College for men, and also in the recently opened Women's Christian College.

Ringeltaube himself finding that no settlement could be made at that time in Travancore betook himself to the province of Tinnevelly, and settled finally at Meilady. By the end of 1812 there were 677 communicants in all the stations of his mission. In the year 1815 he suddenly and mysteriously disappeared and was never heard of again. Most probably he died and was buried at sea, as he was known to have sailed from Malacca intending to go to the Cape of Good Hope.

In 1810 the Rev. John Hands commenced work in Bellary, and in 1820 Bangalore was occupied, although it was not until 1827 that a real start was made in that great military station. Towards the end of 1812 the Rev. T. E. Slater removed from Madras to Bangalore to carry on his special work amongst educated non-Christian Hindus. Concerning that work it has been said, "This contact of the best educated and yet non-Christian mind of India with the gospel and with the culture of the West, represents what will doubtless be the great conflict in India during the next century of missionary labor and Christian influence."

"As a necessity of its position and advantages," writes Mr. Lovett in his history of the L. M. S., "Bangalore became an important center for educational work, for Bible and tract production and circulation, for Bible revision, and in more recent years for Christian work among educated Hindus." During these recent years the Kanareso church in Bangalore has made great strides. One of the most promising features of the present work in Bangalore is the United Theological College. There is also a fine girls' high school.

Cuddapah was first opened in 1822. It was not until 1851, however, that the great movement took place which led to whole villages being moved to renounce idol worship and caste, and to place themselves under Christian instruction. Converts, it is said, were reckoned by hundreds, where on other fields they were reckoned by units. From other places ambassadors came to ascertain what had taken place. Moreover the movement proved to be progressive. A Training Institution for teachers and catechists was opened in Cuddapah in order to provide for the instruction of this rapidly increasing Christian community. In the year 1881, however, this Institution was removed to Gooty, a much healthier station situated between Bellary and Cuddapah, and more central therefore for all the Telegu missions. At the present time this work of training in its higher grades is being carried on in co-operation with the American Arcot Mission.

At Jammalamadagu there is a well-known hospital working also through good branch hospitals with Indians in charge. The little temple town of Kadiri, too, is at present occupied by the L. M. S. Still further south in the Kanarese language area is Chikka Ballaymra where the Wardlaw Thompson Hospital is rapidly winning its way. In the Tamil language area, lying south of the Nilgiri Hills, and north of our Travancore missions, we hold the important stations of Salem, Tripatore, Erode, and Coimbatore. The last named center shares with Benares the distinction of having a high school with an Indian for its Principal, and a European acting either as Vice-Principal or as Head Master. At Erode, a busy railway junction, there is an Arthington Woman's Hospital.

We close this brief sketch of the operations of the L. M. S. in India with a last glimpse of the latest developments of the Travancore mission. Here our missionaries may well be called bishops. In this "concentrated area on a rich lowland between the mountains and the sea," 174 miles in extreme length and from 30 to 75 in breadth we have a Christian community of about 100,000. Neyoor, the medical headquarters of

the Society, boasts of what is perhaps the largest medical mission in the world, including as it does 22 branch stations under Indian medical evangelists. Quite early in the history of the mission a fine Church was built at Nagercoil, measuring inside 127 ft. in length by 60 ft. in width, and affording accommodation for nearly 2,000 persons, seated according to Hindu custom on the floor.

Fifteen miles only from Neyoor is Pareychaley, another important center which has 86 out stations, and a Christian community of 32,000. Trivandrum the capital of the state is the educational center, with hostels for students, and an Industrial School for boys. In Nagercoil there are schools leading up to the Scott College which has 800 Christian students and 300 non-Christian.

The Mass Movement which led to these marvelous results occurred nearly a century ago, but they developed a living work and the record of the Mission has been one of steady progress.

CHURCH MISSIONARY SOCIETY

Commenced Work in 1813

Facts Compiled by Mrs. E. L. Porter, Editor for India.

Missionaries in 1920*	537
Communicants	242,986
Christian community	274,444
Budget 1920-21	£492,000

*Including 151 ladies of the Church of England Zenana Mission.

There are nine other Anglican societies working in India.

THE Church Missionary Society was founded on the 12th of April, 1799. It was first called "The Society for Missions to Africa and the East" and changed in 1812 to its present form "The Church Missionary Society for Africa and the East" to emphasize the character of the society as belonging to the Church of England; while at the same time the Thirty-first of its Fundamental Laws requires that "a friendly intercourse shall be maintained with other Protestant Societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ."

The most serious obstacle to early progress of the Society was the difficulty of obtaining missionaries. At the end of the third year the committee felt themselves obliged, like the Society for the Propagation of Christian Knowledge to look to Protestant Germany for agents, and to employ ministers of the Lutheran Church. Twenty out of the first twenty-seven men sent forth were Germans, and of these all who were ordained were in Lutheran orders. The first two English clergymen went out in 1814 and were sent to Madras.

The work of the C. M. S. in India is quite extensive, and is embodied in eight distinct missions,—Bengal, United Provinces, Central Provinces and Rajputana, Punjab, North West Frontier Provinces and Sind, Western India, Southern India, Travancore and Cochin, and Ceylon.

Before British India was opened to missionaries a Corresponding Committee of the C. M. S. was formed at Calcutta, consisting of certain government chaplains like Henry Martyn and Corrie, and some influential laymen.

The first station occupied by the C. M. S. was Agra when a quiet work was begun by Corrie who was chaplain there at the time. He located Abdul Masin there in 1813. This man was the first convert, a Mohammedan, the fruit of the labors of Henry Martyn, who may be said to have commenced missionary work in the North West Provinces (United Provinces as they are now called) when he preached to a crowd of beggars in the city of Cawnpore as early as 1809. Abdul Masin was subsequently baptized, and later ordained by Bishop Heber, the hymnologist, as the pastor of the Christian congregation at Agra.

The Agra mission is chiefly inter-

esting for the important Christian Educational Institution, St. John's College, founded in 1853, with hostels for Christian, Mohammedan and Hindu students; and the Orphanage and Christian village at Cecundra, six miles from the city, which grew out of the terrible famine of 1838, when 330 orphans were thrown on the care of the mission. For their accommodation the government gave to the society the tomb of Miriam Zamani (the traditional Christian wife of the Emperor Akbar), just opposite Akbar's own grand mausoleum at Secundra.

Agra was also the scene of Pfander's labors from 1840 to 1855 among the Mohammedans, to whom perhaps a greater missionary has never lived.

Ceylon became a British possession in 1796 and was one of the first fields thought of by the C. M. S. It was not, however, till 1816 that the mission was commenced amongst the Sinhalese and Tamils. The work in the Island is now carried on in four sections, and has been productive of much fruit, with a Christian community now numbering about 15,000.

The mission in the protected states of Travancore and Cochin was also established in 1816. For years the object of the work was to help the Syrian church to reform itself, but since 1837 the missionaries have aimed directly at the evangelization of the heathen and thousands have been gathered into the fold of Christ, while as an indirect result, a spirit of reform has sprung up in the Syrian churches.

The Benares mission, also begun by Corrie when he was transferred there as chaplain, dates from 1817. In the following year a large school which had been established and endowed by a wealthy Hindu, Rajah Jai Narain, as a thank offering for recovery from sickness, was transferred to the Society; and ever since then Jai Narain's College has been an important branch of C. M. S. work in Benares. In 1832 W. Smith and C. B. Leupolt were appointed to Benares, and for forty years they labored side by side. Smith was the preaching missionary; Leupolt the organizer of schools, orphanages and industrial institutions. The direct fruits of the Benares mission have not been large. During Mr. Leupolt's forty years' residence there were 1,451 baptisms, but the large majority of these were of orphans brought up as professing Christians and only a few adult converts. Some of these, however, were notable men, particularly Samuel Nand, a Brahmin diamond-broker who was baptized in 1848 and ordained to be the first pastor of the city congregation in 1871; and Nilkanath Goreh, better known as Pundit Nehemiah, converted through the influence of Mr. Smith in 1848.

In 1820 the Society's attention was called to the plains of Tinnevelly where there was a community of 3,000 Christians, an offshoot of the S. P. C. K.'s Lutheran mission in Tanjore. Two missionaries were at once set apart for this work, and from that time to this the Gospel has not ceased to spread among the Tamil population. There is now a Christian community belonging to the C. M. S. of over 70,000.

The Mutiny of 1857 makes a new starting point in the history of missions in India. It gave a fresh impetus to missionary work by arousing the conscience of England, and the C. M. S. at that time raised a special fund of £60,000 sterling which was used for the work of rebuilding the destroyed stations and opening new work. The Oudh mission, the Santal mission, and the work at Allahabad date from this period.

In later years, the C. M. S. has much extended its work in the Punjab where work was begun in 1851 soon after its annexation. It now occupies Cashmere (where there is a very well known high school under the management of Rev. Tyndale Biscoe patterned after the public school system in England, which has done great things for the youth of Cashmere) the Derajat, Lahore, Ba-

tala, and Dera Ghazi Khan; and also has several missions to the hill tribes in Central India.

Of late years much has been done to organize the rising native Christian communities with a view to their self-government, self-support and self-extension. The native Church-Council system, begun in Madras and Tinnevelly in 1869 and extended gradually to all the C. M. S. fields has been training the Indian Christian in the management of their own church affairs and, where well worked, is releasing the Society's funds for evangelistic work. Meanwhile the C. M. S. is extending in some directions its work for the native Christians, by multiplying its agencies for the training of their pastors and teachers, and the education of their children.

At the same time the agencies for the evangelization of Hindus and Mohammedans have been developed and added to. The Itinerant Mission of Ragland in Tinnevelly, begun just before the Mutiny, was reproduced in later years by Gordon and Bateman in the Punjab, and again more recently, in Bengal and elsewhere. Schools for the higher classes of Hindu and Mohammedan boys on Alexander Duff's system have multiplied.

Medical missions are a distinct and important feature of the work of today, and are especially valuable where ordinary preaching is difficult, as on the Afghan frontier and in Cashmere. From Kotgarh beyond Simla, through Islamabad and Srinagar in Cashmere, down by Peshawar, Bannu and Dera Ismail Khan, and right away to Quetta, all the entrances into Central Asia possess at their base well equipped hospitals, half a dozen altogether for men and as many for women. The Srinagar mission hospital alone has treated three quarters of a million cases in the last fifteen years or so. In the plains there is a large hospital at Amritsar with out-stations, and an important government Leper hospital at Tarn Taran the care of which as of the state Leper hospital at Srinagar, has been entrusted to the missionaries.

Educational work has not been neglected, and the Society has many important institutions of learning besides those which have already been mentioned. A well known Divinity School at Allahabad with others at Madras, Poona, and at Kottayam in the Travancore District. There are also colleges in many of the large centers, and many high schools, while primary education has been freely given. Educational work for women is a feature of the work of the C. M. S., notably the Sarah Tucker College, and Elliot Tuxford School in the South India mission, and the Alexandra High School for girls in the Punjab, besides many others too numerous to mention.

Mass movements have touched the C. M. S. most largely in such centers as Narowal and Batala in the Punjab. Of particular interest is the work in the Chenab colony, twenty years ago a wilderness, now one great wheatfield. Chiefly owing to immigration, the Christian population there numbers many thousands and the Church of England has its members in over one hundred different villages, as well as in the three large settlements of Montgomerywala, Batemanabad and Sikandrabad. The care of all these is committed to Indian leaders, Archdeacon Ihsan Ullah, and Canon Ali Bakhsh sharing the superintendence of the whole district.

For purposes of administration the whole mission is divided into six districts, and the District Mission Councils contain in them:

1. All clergymen, Indian and English.
2. English lay missionaries.
3. Elected lay delegates from each pastorate. The Indian element predominates largely over the English in the Councils and in some cases in their Executive Committees also. Each District Mission Council elects delegates to a Central Mission Council, on which there are also certain

members appointed directly by the Parent Committee. This Central Mission Council, or rather its Executive Committee, forms the real governing body of the Mission in this country.

The honor of the commencement of work for the *women* of India belongs to the C. M. S. Miss Cook of this Society began her work for women and girls in the year 1822 and became the forerunner of the Zenana Missions of later times.

The C. M. S. has a great deal of women's work under its own control, and has 119 lady missionaries appointed by its Parent Committee for work in the various districts. Some of this work has been mentioned. The women's work of the C. M. S. is ably seconded and supported by the Church of England Zenana Mission, a sister mission which for the most part works in the same fields as the C. M. S., confining themselves to active evangelization of the women and leaving ecclesiastical matters—such as baptisms, church discipline, and pastoral care to the C. M. S. Workers are not infrequently interchanged, though the C. E. Z. M. is a distinct society, and has its own Board of Control in England which sends out its missionaries, and provides the funds for their work.

The C. E. Z. M. supports many hospitals of its own, and also does dispensary work. It has some interesting industrial schools for women and girls, one or two schools for the blind, and an institution in South India for the deaf and dumb. Zenana work is pushed vigorously as well as other forms of purely women's work.

"A little over one hundred years ago the C. M. S. began operations in India, and today there are over a quarter of a million Christians who owe their place in the church to the work of this society; and the number is growing every day. The simple, virile and generous Tamil villager; the patient, receptive, and loyal Telegu mass movement convert, the polished intellectual, and patriotic Brahmin of the North and South; the bold, self-confident, and aggressive Punjabi—have all found through the missionaries and agencies of the Society their full and growing life in Christ. The Shanar and the Vella-la of Tinnevelly, the Mala and the Madiga of the Telegu Country, the Santals of Bihar, the Chamars of the United Provinces, the Mahars and the Mangs of Western India are all being enriched by the knowledge of the Gospel of Jesus Christ, and in their turn are enriching, and ought to enrich, with their varied gifts the church in India."

*Quoted from the annual sermon of the society preached at St. Bride's Church, Fleet street, London, May 3, 1920, by the Tr. Rev. Vedanayakam Samuel Azariah, L.L.D., Bishop of Dornakal, South India, who is a Vice President of the Church Missionary Society.

Editor's Note.—Several unsuccessful attempts were made to secure an article by a member of the C. M. S. Those who were written to were very sympathetic, but all refused on account of already being over-burdened with work. (This mission is very short handed at present.) This article was therefore compiled by the editor for India from the reports and other data of the C. M. S. furnished very kindly by their mission secretary. We are very sorry that it is so inadequate, and so poorly represents the work of this great society.

THE BRITISH AND FOREIGN BIBLE SOCIETY

By Mrs. D. E. Alter, of United Presbyterian Mission, of Jhelum, Punjab, India

"COME unto Me all ye that labor and are heavy laden and I will give you rest." These are the words that surprised a young Mohammedan lad from the North as he read them above the Bible Society rooms in Lahore. He had heard of hospitals for weary travellers, of restaurants for hungry wayfarers, but that a resting place should be provided for farmers laden with straw or grain was a new and startling idea. Unfortunately it was the evening hour when the shop was closed, and the youth went away still wondering and puzzled. Back in his own home as he told his Maulvie father of all the wonders of the city, this one incident stood out most prominently. But the old father, versed in the Koran and all the traditions of Islam knew nothing of the Bible, and hence was as deeply perplexed as the son. It was not till some time later that the youth while reading a New Testament which had been given to him, realized that these words were for such as he was, weary in soul. Today he is a minister and one of the strongest Evangelists to the Mohammedans, endeavoring to persuade them to cast their burden of good works upon the Lord and receive His yoke of grace.

The British and Foreign Society was founded in 1804 and has been closely allied with other societies, being the handmaid of all. It was the need for the Holy Scriptures in Wales which first suggested the idea of this society to the Rev. Joseph Hughes, who became one of its secretaries. Lord Teignmouth, the retired Governor General of India, was the first president, while the Earl of Shaftsbury long held the office.

Some years before the Bible Society was founded the Baptist Missionary Society had begun the work of translating the Word of God into the languages of India. As early as 1801 the first Bengali New Testament was printed as a result of the work of Carey, and laid on the communion table of the Serampore church, and three months before the founding of the B. & F. B. S. the New Testament had been printed in seven Indian languages. The Old Testament was issued complete in Bengali in 1809.

The B. & F. B. S. cooperated with Serampore for many years and contributed generously to the cost of the publication of the Scriptures which issued from their press. It contributed £13,500 in all for the Serampore translations. The connection was finally severed by a controversy regarding the rendering of the words for baptism.

Since the founding of the B. & F. B. S. it has made decided progress in the work each year. This Society in India has now eight branches operating at Calcutta, Bombay, Madras, Bangalore, Allahabad, Lahore, Colombo and Rangoon. Each branch has its foreign secretary and Indian Christian colporteurs and Bible women who work under the supervision of other societies making a total of 180 colporteurs and 370 Bible women.

In the first century of its existence the Society issued in Indian languages 19,000,000 copies of the Scriptures, complete or in part. Last year alone the circulation of the Scriptures in India and Ceylon amounted to nearly 2,000,000 copies. The Bible, or parts of the Bible, have been translated into nearly one hundred of the one hundred and fifty languages spoken in India. These are printed in some twenty-five different alphabets without including modifications of the Devanagri, Arabic, Burmese etc. In some languages versions are published in more than one alphabet, thus for example Urdu is printed both in the Persian and Roman characters.

The work of the translators has been tremendous. The various missionary societies have given the time of their best linguists for the work, while the Bible Society has furnished the funds. The 150 odd languages include such diverse types as the Aryan tongues, highly cultivated and

spoken in the provinces of Northern India; the Dravidian and Munda languages employed in central and Southern India, and the Indo-Chinese languages used by barbarous and

FOUNDERS OF BAPTIST MISSIONS, 1792 AND SOME TRANSLATORS OF THE BIBLE.
Dr. William Carey, (seated). Rev. Robert Hall (standing withbook in hand.)

savage peoples of Eastern India. Speaking of the difficulties of translation Sir George A. Grierson says, "It is hard for us to conceive a language which is composed only of words of one syllable, and which possesses no proper verbs. Yet many of the Indo-Chinese languages want these seemingly indispensable parts of speech, and express ideas by other devices. Moreover, their vocabulary is so limited that the utmost possible number of words which their speakers can pronounce may be only a couple of thousand, so that the same word has to do duty for several different things. In one of them for

which we have a dictionary the same word may mean 'I,' or 'to be old,' or 'nine' or 'a lock of hair,' or 'not to fear a devil,' or 'an owl,' or 'a kind of tree,' or 'to complain,' or 'the shin,' or 'balsam' or 'an ill.' The speakers help out the meanings of these words by singing them, so that, in another language of the family, 'ba ba ba ba' means (if it is properly sung) 'three ladies gave a box on the ear to a favorite of the prince.' No wonder that the first missionaries who heard this language were also driven to despair, and compared it to the twittering of birds. Then again, it will readily be understood that such uncultured tribes will have no words connoting the many abstract terms that occur in the Bible, like 'charity,' 'salvation,' 'atonement' etc.

"But this is not all. Some of these strange tongues have no words to express the very commonest ideas. There are languages with no word for 'father,' 'son,' 'hand,' or 'leg.' They have words for 'my father,' 'your father,' 'his father,' and for 'my hand,' 'your hand,' 'his hand'; but these are all different from each other and the speakers cannot imagine a father who is not somebody's father and a hand which is not somebody's hand and so they must say whose it is. It will thus be seen how difficult it would be to talk to them, for instance, of 'God the Father.'

After the translation has been completed the work of publication presents several problems unknown to the English speaking world. Many alphabets, such as the Persian, cannot be set to type and so must be written by hand, electrotyped, and then printed. The Bible Society has been satisfied with nothing less than the best workmanship so that all their publications are legible to the most amateur readers while many of the government school books are exceedingly difficult to decipher. For this very reason we missionaries who are taking up the study of the language for the first time prefer to commence reading in the one of the Gospels rather than in the government readers. A superior of paper is also used in all the B. & F. B. S. publications so that the expense incurred is no small sum. But the poverty of the people demands that the Scriptures be sold at a very low price, making a deficit on every Bible or portion sold.

The report of the Lahore branch for the year 1919-20 throws considerable light on this subject. The following table is given to show the comparison between the actual cost and the selling price of some of their publications:

	Actual Cost	Selling Price
Urdu Bible	Rs. 3-0-0	Rs. 1-0-0
Urdu New Testament	15 annas	4 annas
Urdu Gospels	3 annas	½ anna
Hindi Gospels	1¼ annas	½ anna
Punjabi Burmukhi Gospels	2½ annas	½ anna

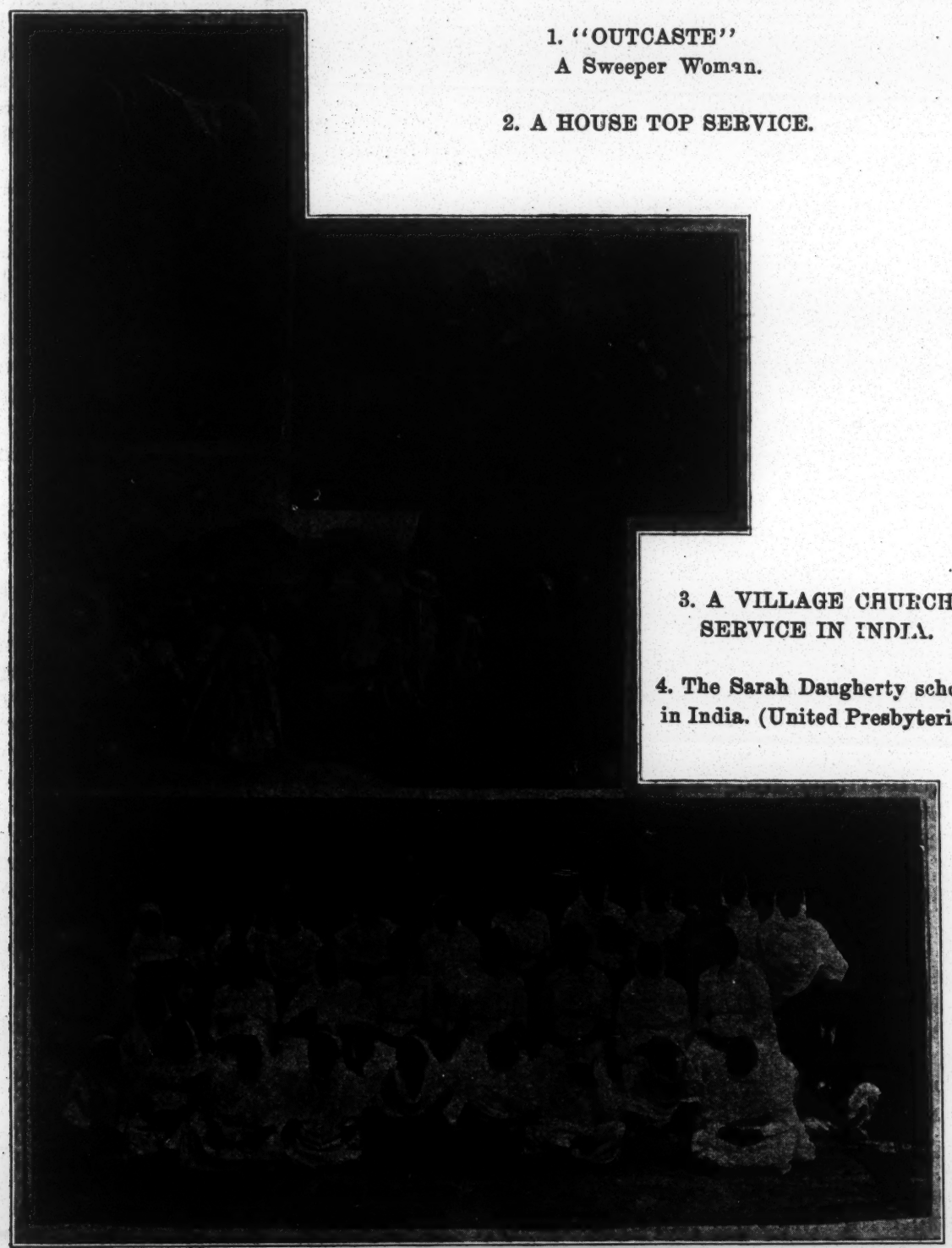
These deficits are met by voluntary subscriptions from both India and the homeland.

Another feature of the publications quite new to the foreigner, is the *colour* of the various portions. The separate editions of Matthew, Mark, Luke and John, are bound in green, red, blue and yellow paper respectively. Editions of the New Testament are bound in different colored cardboards so that the purchaser may have a choice of selection. The Indian loves bright colors. Perhaps it is because he has so few of them in his own natural surroundings. Our first winter out in camp I prided myself on a khaki dress which would easily shake the dust. One day while sitting on a rope bed in one of the village court yards, an old woman pointing to the blue dress of my companion said, "Her dress is beautiful but yours is not." I looked around at the mud house, mud wall, mud court yard with no grass, no trees, no flowers and felt convinced that if I could do nothing else I should at least bring these people a little bit of color. In this the Bible Society has admirably succeeded.

In addition to the colporteurs and Bible women employed directly by the B. & F. B. S. every mission has

its own men and women in this same work. On the station platform, in the bazaar, at the horse fair and religious festival, may be seen the native evangelist with his book bag hanging over his shoulder. One of our own missionaries has the enviable reputation of being able to sell more Bibles and portions than any other person in the Punjab.

At the fair an unusual opportunity is offered to the colporteur for the people have come to spend their few extra pice and readily purchase a portion or two. On such occasions the sales sometimes amount to three



1. "OUTCASTE"
A Sweeper Woman.

2. A HOUSE TOP SERVICE.

3. A VILLAGE CHURCH SERVICE IN INDIA.

4. The Sarah Daugherty school in India. (United Presbyterian)

THE NEED AND THE POWER OF THE BIBLE IN MISSIONS TO INDIA.

or four thousand. The Bible women in their visits to the homes frequently sell the New Testament or one or more of the Gosepls especially to the Hindu women who are more educated than the Mohammedan women. The women who can read are eager to display their knowledge and having read a story from one of the Gospels in the presence of the Bible woman are desirous of possessing the book themselves. Often an illiterate mother will buy for her son who is reading in school.

Of one Bible woman's work these tidings have been received, "The great event of the past quarter has been the baptism of seventeen people from five or six families in which Mrs. P. has been teaching for some time. All these were of low caste origin. Of the four women and the six children who had been Mrs. P.'s pupils not one can read, and depend on the Bible woman chiefly, and their own husbands and others for teaching."

Another of the Bible readers is a woman of some education and is warmly welcomed in the homes of the wealthy. The lady who superintends her work writes, "S. is a born teacher and story teller and this talent serves her in good stead as an evangelist. Asked a question, she pauses a moment in thought, and then with a nod of her wise little head pours forth her answer while the questioners stand convinced. She is teaching women to read in about twenty houses, and in others she reads or lets them do so while she explains. One house where she has been visiting has been closed for some time as one of its members heard the voice of Christ calling her to leave all and follow Him; with the result that not only was S. forbidden to come to the house but was spit at in the street by those who had once been her loving friends. Time, however, is healing the wound, and once more she is allowed to share the joys and sorrows of that little family."

In the hospitals, too, the Bible is taught by a native evangelist or Bible woman and then offered for sale to the patient. Those who come to the dispensary are taught a Bible story before they are attended by the physician. The in-patients hear the word daily and often learn portions of it before leaving. We had been wandering through a village one day without finding any door open when suddenly a young woman came imploring us to enter her home. Immediately she asked us to sing the 51st Psalm and then the 16th and each time joined us in the singing. Then she told us of how she had been in the mission hospital and had heard the stories of the Bible and of Christ's love. Before we left she asked us to pray as 'they do in the hospital,' and to remember her before our Saviour. Another woman having heard the truth in the hospital was not content until she had openly confessed her faith in Christ.

The Bible Society in its report tells of another dispensary Bible woman: "Our dispensary was opened only a month ago and already we have had about fifty new patients. The attendance is increasing as the women tell each other of our coming. Mrs. J. S. sits in the entrance and reads the Bible to the incoming patients. I heard her this morning in an earnest talk with a well-dressed Mohammedan woman who was waiting her turn to come into the consulting room. It does not take her long to brush away all their false reliances, such as alms-giving, fasting, etc., and bring them face to face with the Lord Jesus, the only Savior, and she does it with such a simple, humble manner that they are quite disarmed."

Out in the districts the book selling is a very definite part of the work throughout the winter. The sales among the women sometimes amount to as high as twenty in one village. After preaching in the bazaar, the men have an opportunity to buy. Sometimes it is true these books are put away unread but more often they are studied with keen interest. One man came to the tent about a week after the Sahib had visited his vil-

its own men and women in this same work. On the station platform, in the bazaar, at the horse fair and religious festival, may be seen the native evangelist with his book bag hanging over his shoulder. One of our own missionaries has the enviable reputation of being able to sell more Bibles and portions than any other person in the Punjab.

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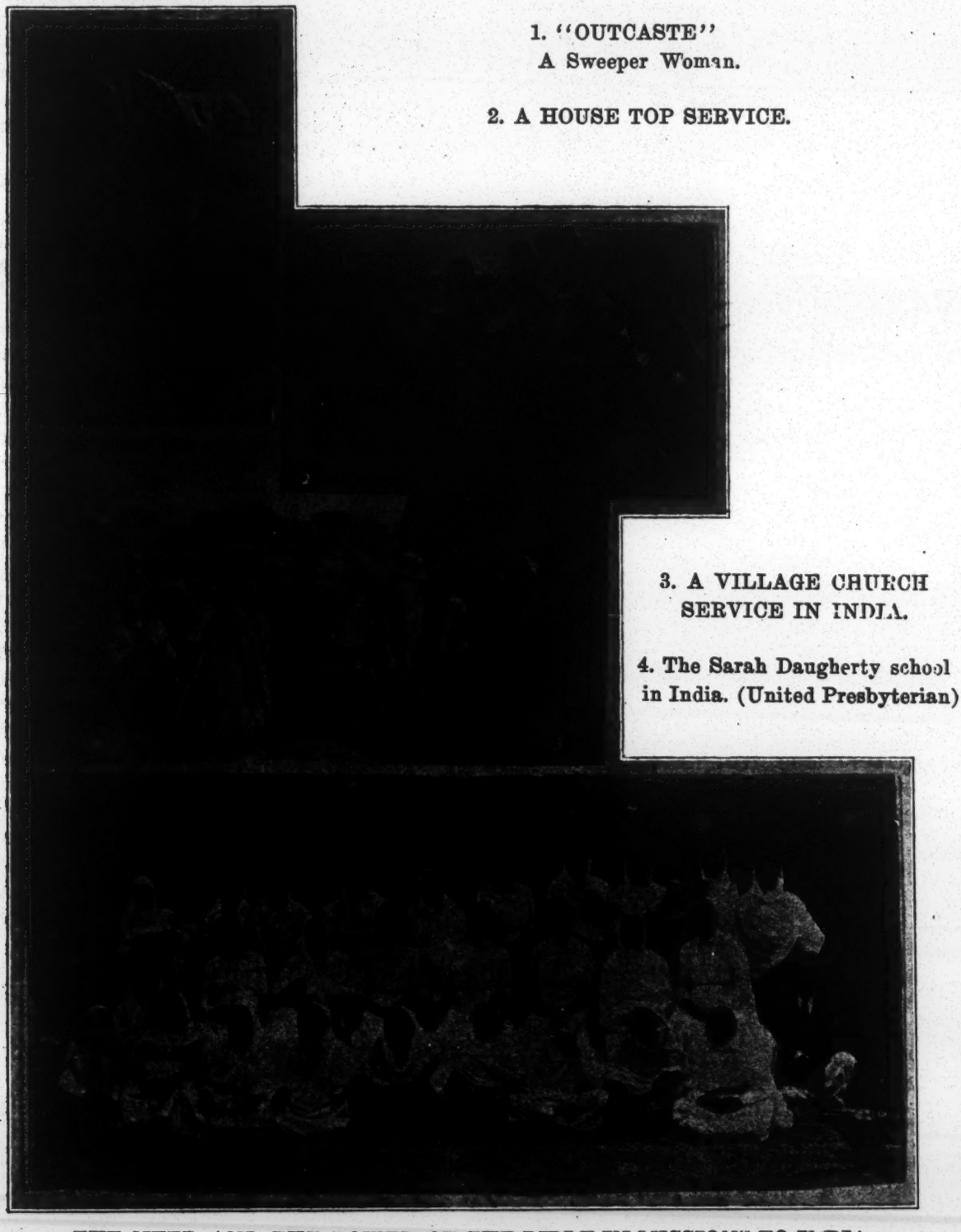

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4. The Sarah Daugherty school in India. (United Presbyterian)

THE NEED AND THE POWER OF THE BIBLE IN MISSIONS TO INDIA.

or four thousand. The Bible women in their visits to the homes frequently sell the New Testament or one or more of the Gosepls especially to the Hindu women who are more educated than the Mohammedan women. The women who can read are eager to display their knowledge and having read a story from one of the Gospels in the presence of the Bible woman are desirous of possessing the book themselves. Often an illiterate mother will buy for her son who is reading in school.

Of one Bible woman's work these tidings have been received, "The great event of the past quarter has been the baptism of seventeen people from five or six families in which Mrs. P. has been teaching for some time. All these were of low caste origin. Of the four women and the six children who had been Mrs. P.'s pupils not one can read, and depend on the Bible woman chiefly, and their own husbands and others for teaching."

Another of the Bible readers is a woman of some education and is warmly welcomed in the homes of the wealthy. The lady who superintends her work writes, "S. is a born teacher and story teller and this talent serves her in good stead as an evangelist. Asked a question, she pauses a moment in thought, and then with a nod of her wise little head pours forth her answer while the questioners stand convinced. She is teaching women to read in about twenty houses, and in others she reads or lets them do so while she explains. One house where she has been visiting has been closed for some time as one of its members heard the voice of Christ calling her to leave all and follow Him; with the result that not only was S. forbidden to come to the house but was spit at in the street by those who had once been her loving friends. Time, however, is healing the wound, and once more she is allowed to share the joys and sorrows of that little family."

In the hospitals, too, the Bible is taught by a native evangelist or Bible woman and then offered for sale to the patient. Those who come to the dispensary are taught a Bible story before they are attended by the physician. The in-patients hear the word daily and often learn portions of it before leaving. We had been wandering through a village one day without finding any door open when suddenly a young woman came imploring us to enter her home. Immediately she asked us to sing the 51st Psalm and then the 16th and each time joined us in the singing. Then she told us of how she had been in the mission hospital and had heard the stories of the Bible and of Christ's love. Before we left she asked us to pray as 'they do in the hospital,' and to remember her before our Saviour. Another woman having heard the truth in the hospital was not content until she had openly confessed her faith in Christ.

The Bible Society in its report tells of another dispensary Bible woman: "Our dispensary was opened only a month ago and already we have had about fifty new patients. The attendance is increasing as the women tell each other of our coming. Mrs. J. S. sits in the entrance and reads the Bible to the incoming patients. I heard her this morning in an earnest talk with a well-dressed Mohammedan woman who was waiting her turn to come into the consulting room. It does not take her long to brush away all their false reliances, such as alms-giving, fasting, etc., and bring them face to face with the Lord Jesus, the only Savior, and she does it with such a simple, humble manner that they are quite disarmed."

Out in the districts the book selling is a very definite part of the work throughout the winter. The sales among the women sometimes amount to as high as twenty in one village. After preaching in the bazaar, the men have an opportunity to buy. Sometimes it is true these books are put away unread but more often they are studied with keen interest. One man came to the tent about a week after the Sahib had visited his vil-

lage and told how he had been reading the Gospel of John to the unlearned villagers each day. Then he asked for light on certain points that had been puzzling him and his friends. An ex-soldier bought a copy and in a few days returned, "This is wonderful. Is it for me as well as for you?" Out in a far village a young man who had been listening eagerly to the preacher, brought from his home a Bible which he had bought at a religious festival three years before, and from his intelligent questions it was evident that he had been studying the book thoughtfully.

In another village an old man after hearing of Christ and His love came and said, "Let me have one of these books that tells of this Savior, I must know Him at once." In a town about a hundred miles from the station, was found an interesting Mohammedan doctor who had memorized whole portions of the Bible. A friend of his had been presented with the Bible and not caring for it had given it to this man in 1881. One of the most remarkable things was that he had chosen to memorize many of the things most precious to Christians, such as the Ten Commandments, the Sermon on the Mount, and the Great Love Chapter from First Corinthians. Though he reverenced the Bible as God's Word yet he had not comprehended the significance of Christ's atonement. A young Mohammedan recently came requesting to be baptized. He attributed his conversion to reading a copy of the Urdu New Testament, which he found with other property belonging to his father who had died recently.

From the foregoing account it can readily be understood how every missionary organization is dependent on the Bible Society. Whoever the missionary is and to whomsoever he preaches there can be but the one foundation to all his teaching, and that is the Bible. If each mission attempted to do its own work of translation and publication, there would be much overlapping and waste of energy with poor results. As has been suggested above, the work of the Society in India is supported in part by the London Committee and in part by individual contributions in both England and India. The increased cost of paper and printing has augmented the financial difficulties, but the contributions have been generous and if they continue so it is hoped that the selling price of their publications may not have to be increased. The endeavors of the Society have been greatly blessed and the hundred years and more of its service have borne abundant fruit. Much has been accomplished but still more remains to be done. Existing translations demand revision, and new translations are required in about fifty languages. Also more colporteurs and many more Bible women are needed to distribute the existing translations and those under preparations.

The work of revising translations is never ending. To quote again from Sir George A. Grierson in his pamphlet, "The Bible in India," "First translations are necessarily imperfect, for they must be made by foreigners but partially acquainted with the language; and revision must be carried out over and over again, for we must give the people of India a true reflection of the Word of God, not one from the dimmed mirror of human efforts. No translation of the Scriptures ever yet made is perfect, and an apparently harmless mistake may lead to the gravest error. I can quote an instance from my own experience. One winter I was camping in a part of India where I found that it was the almost universal belief that the God of the Christians was sky-blue in color,—a thing which seemed quite natural to the natives, as one of their own gods, Krishna, is believed to be dark blue. Nothing that I could say would persuade them that they were wrong. They had got hold of some old version of the Lord's prayer (not one of those issued by our society) in which "Our Father which are in heaven" was translated "Our Heav-

enly Father." The word used for "heavenly" was not incorrect, but it was generally used to mean "having the color of the sky," and hence what was hardly a mistake at all gave rise to a terrible misconception of the nature of "The Heavenly Father," who, as Philology shows, was once worshipped and acknowledged by the whole Aryan race as well as by the Israelites. So, therefore, the Bible Society must make arrangements for the perpetual revision of the versions issued by it."

There is yet one task that the Bible Society has set for itself which will require much assistance both in money and workers. It is the publication of the Bible for 500,000 blind men, women, and children in India. Much has already been accomplished along this line, and many have been taught to read the Braille alphabet and be successful colporteurs. A young blind girl, having been taught to read by a Bible woman, was baptized shortly before Christmas. Now she delights in teaching Bible stories to patients in the hospitals. Others having learned to read are teaching their blind brothers and sisters. Thus who have been paupers and whose affliction has been used as merchandise in the past, come to be efficient servants in our Master's vineyard.

The new India intent on political independence will revert to her ancient state of chaos and blood-shed unless she builds her foundation on this greatest of all books. The masses are awakening from centuries of ignorance and superstition. Universal education is gaining in popularity. From what books will they get their knowledge? False and profane literature is abundant. But we may give thanks that through the efforts of the British and Foreign Bible Society the truth as it is contained in the Word of God is gaining wider and still wider circulation. The seed sown will bear fruit and all India will know Him for we have the promise that God's Word will not return unto Him void. Then and then only will India be a united and strong nation, when she can say with the Psalmist of old:

"Thy Word is a lamp unto my feet
And a light unto my path."

THE CHURCH OF SCOTLAND MISSION

Founded in 1830

By the Rev. W. Scott, M. A., B. D., of Sialkot, Punjab.

Missionaries on the field, 1920	173
Communicants	1,811
Christian Community	23,334
Budget	£ 63,000

THE Church of Scotland Mission was one of the first to take the field in India, Calcutta being occupied as early as 1830, and Madras in 1836. Bombay followed in 1853, the Punjab in 1857, and the Eastern Himalayan Field with Darjiling, Kalimpong and Sikkim about 20 years later.

When the Disruption took place in 1843, and the National Church was split in twain, the missionaries threw in their lot with the Seceding body; so that missionary interest in the parent church had to be recreated, and work in the field begun all over again. The ground then lost has never been made good, and both in income subscribed, and in the number of workers in the Mission, the younger Church has always had the advantage.

The last return show a total of 173 missionaries in the different fields, and a native agency of Christian workers amounting to 1,172, 30 of these being ordained ministers, 413 Evangelists, and 729 Christian teachers. To maintain the work the total contributions of the Home Church was over £63,000. a sum wholly inadequate to meet existing

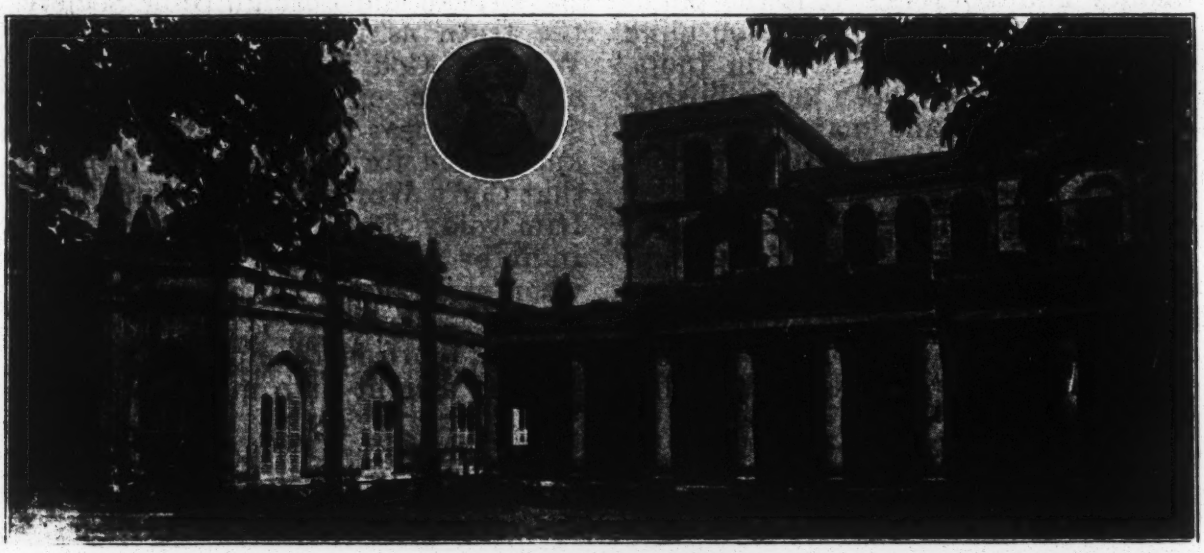
needs, not to speak of greatly needed advance in many quarters.

In India, at least two extensions have been undertaken along lines previously untried, and most striking results have been realized. At Kalimpong in the Eastern Himalayas, a Home for Anglo-Indian children was started over twenty years ago as a branch of the Mission, but soon it enlisted such interest and support in India and at Home that it has been latterly developed as an independent undertaking, though the missionary who founded it remains the Honorary Superintendent. The "St. Andrew's Colonial Homes" are known throughout the country, and from year to year are expanding with the increased support received. They provide homes and afford an education and life training for literally hundreds of the more needy European and Anglo-Indian children of North India.

And in the same field, where Tea is the principal industry and planters are far from any place of worship, our missionary inaugurated a chaplaincy to the Planters, and thus got an opening also to the laborers on the plantations. After a few years' work the Christian Church in that part now numbers over 2,500, and represents in its membership 14 distinct races, showing the motly variety of the crowd that seek their living on the Tea Estates.

In the Punjab the foundations of the mission may be said to have been laid in blood, because the first missionary was but five months on the field when, with his wife and child, he was killed in the Mutiny at Sialkot. His first message sent Home after they reached Sialkot had something of the prophetic in it: "We go forth," he wrote, "bearing with us the precious seed. The sowing may perhaps be all our work; we may not in this world be able to point to a single convert; our reaping time may already be over." A few years later the Hunter Memorial Church was erected to his memory in the place where he had first begun the work.

Two years passed before his place could be again filled from Home, but during the interval an Indian worker held the fort. The latter had been greatly impressed by Mr. Hunter's saintly life, during a brief sojourn in Bombay when he was beginning the language, and he eventually con-



DR. ALEXANDER DUFF

His College and Manse at Calcutta, India. Founder of the Church of Scotland Mission.

fessed his faith and received baptism. And so alone for two years, and later when raised to the status of a missionary, the Rev. Muhammed Ishmael rendered devoted and conspicuous service, taking his place as one of the founders of the mission.

The Church could not neglect the Punjab. Early in the century the widow of a distinguished general had dedicated a sum of money to the memory of a brother who had been an officer in the Punjab, and it was distinctly stated that it was to found a mission for the Sikhs. This laid the Punjab on the conscience of the Church and led to the first offer of service. It was 70 years, however, before the sum itself was actually spent in the erection of our present Murray College in Sialkot.

From the beginning the Church of Scotland has laid special emphasis on education. Dr. Duff, their first Calcutta representative, is considered the pioneer of English education, and under him the college in Calcutta attained to great efficiency. Duff, however, always put "first things first," and the fruit he had in outstanding conversions abundantly justified the methods adopted.

The example of Calcutta has been followed in all the centers of population, and colleges and schools of influence and efficiency have been established. Indeed other kinds of work have often had to suffer that the educational work might be of the best. In Sialkot itself, and in Wazirabad, Government even handed over its own school to the local missionary, proof surely that educationally at least the work was being well done.

Latterly in the Punjab since the Christian community has greatly expanded, and the need for Primary education for the Christian children has been pressingly felt, the suggestion has been mooted that high grade schools might now be closed in order to set free money and workers for the more urgent work of building up the Christian Church.

The Mass Movement towards Christianity in these latter decades has greatly altered the nature of mission work, and nearly everywhere the pressing need has now become the equipment of the Christian youth for taking their place in life, and being themselves serviceable to their country. Under the caste system they had been treated as menials, and given no opportunity of asserting themselves. Constant servitude had almost obliterated every spark of healthy ambition, and deprived them of all confidence in their own worth and power. But experience has shown that they only needed the opportunity to rise, the liberty to think and act for themselves, the privileges of education and training that other castes possessed, and the sense of brotherhood with humankind. Christ ever exerts an elevating and ennobling influence, and for the high caste of India, the chief proof of this influence has been the unique work of the Gospel among the poorer classes.

In Madras Presidency, in the Eastern Himalayas, and in the Punjab also, this Low-Caste work so-called, has been heartily taken up, and whole families are admitted where satisfactory evidence is forthcoming that they have broken with the past, and are really anxious to be taught and treated like Christians.

In the Punjab, for example, the Church expanded beyond all conception. For the first thirty years of its work, it could show but 300 adherents; whereas during the next ten years under altered conditions, no fewer than 6,000 had been admitted to the Church by baptism. And as outlets for their energies were needed and openings presented themselves, Government placed at their disposal a large tract of land which was divided into convenient farms and gifted to selected members who thus became our first Christian farmers. The colony thus formed took the name of its Founder, and Youngsonabad, where the desert now blossoms as the rose, proclaims at once the benign influence of a sympathetic

Government, that irrigates the barren land and increases the productive resources of the people, and also the marvellous Grace of God that raises the fallen and makes a people out of those who were no people.

Later than the Canal Project, the recent war has afforded our Punjab Christian community a unique opportunity. When soldiers were needed the army opened its ranks to Punjabi Christians, and two strong battalions of them were raised and dispatched on active service to Palestine, Mesopotamia, and Egypt, and some of them to France. And splendid soldiers they have made, some of them early receiving commissions for approved service.

For some years medical work was a special feature of our Punjab mission; four stations out the seven that were occupied had hospitals—two general and two for women only. In Jalalpur-Jattan indeed, besides the native assistants, we had no less than four qualified doctors, both doctors and their wives having Edinburgh degrees; and few institutions were so well known, or exercised so wide an influence as the Mission Hospital in this place. With the war, however, things completely changed, and only one of the four hospitals is now open.

Another feature of our Punjab work is that the field we occupy lies within the territory of two native states, both of them orthodox Hindu, and yet both at times showing no little kindness toward the mission. With one the name of Mr. Ferguson is associated, and with the other that of Dr. Youngson. In 1863 Mr. Ferguson gave up the chaplaincy of a Scotch regiment to become a missionary, with his heart set on Chamba, a beautiful though small territory embosomed in the outer Himalayas. The officers described it as consummate folly on his part, and endeavored to win him from his purpose. But so much needed to be done and so few workers were coming forward that to him the call seemed imperious. When he arrived in Chamba with its multitude of temples, he immediately adopted the methods of the temple agents to secure worshippers. He made the most of his position, and advertised his wares. Dressed in Geneva gown and bands (the insignia of the Church of Scotland minister), and accompanied by two Indian helpers he paraded the principal streets, kept ringing his bell to secure attention, and then proclaimed his message. It was little that he knew of the language, but what he had he made the most of, and he heralded the gospel in John 3:16. From street to street he went publishing this immortal message, stopping at the palace to let the Rajah hear, and with his dignified mien, ceremonial robes, and flowing beard like that of the great lawgiver, he made a tremendous impression, on ruler and people alike. The Rajah treated the missionary as he would have treated one of his own Sadhus—offered him a site on which to erect a house and Church, and ordered that rations should be supplied to him from his own store.

It was strange that such an enthusiast should not have continued in the work, yet after nine years in Chamba Mr. Ferguson returned to the Chaplaincy, and for 21 years more labored among his own countrymen. However, at 78 years of age he felt that God was again beckoning him to Chamba, and he offered for service. The Foreign Mission Committee refused to take the responsibility of sending him out at that age, and he appealed to the General Assembly. "I would lay my bones in Chamba," he protested; and they sent him forth. In his 80th year, but with the enthusiasm of youth he undertook the long journey, and for four more years he continued his witness bearing, his message for the state in his closing years being the same as that with which he had begun his ministry among them.

In Jammu and Kashmir, the first State in India in point of area though only fourth in rank, our mission work was much more recently begun.

It was Dr. Youngson who first secured a footing in the palace, his patriarchal appearance inspiring reverence, and his courteous, kindly approach commending his cause. Though little apparent effect has been produced save amongst the poorer people, yet the state has allowed the mission house to be built, and has given a liberal grant to the school; while the testimony of a pure worship in the midst of gross idolatry, cannot but be making an impression. When a year ago Dr. Youngson died, the Maharajah himself wired his condolences to the bereaved family.

The church at home has sought to keep pace with the growing needs of the population. A year ago its church membership numbered over 700,000, while the contributions for all purposes amounted to over £600,000; but perhaps the Foreign Mission Scheme—of all its agency,—is that for which the support offered is most disappointing. Last year its income averaged little more than one shilling sixpence a head, though even that marked an increase of 20% over the previous year. Advance therefore under such a rate of support was out of the question.

An appeal has been issued afresh, and efforts are being made to acquaint the church with its Foreign Mission work, and thus to raise the standard of its offerings. In place of 1-6 a sum of two shillings is being aimed at, and presbyteries are being appealed to that contributions may be made proportional. The missionary organization is also being improved that the appeal may be as direct and effective as possible.

Even with such an increase of liberality the Established Church would still be far short of the United Free Church, which within the space of twelve months raised its missionary contributions from two shillings, eleven pence to four shillings, eleven pence per church member. Such an increase would make advance possible, and enable the missionaries not only to plan, but to attempt great things for God.

Editor's Note:—Dr. Alexander Duff, the founder of the Church of Scotland Mission initiated a movement for the education of the people on the English system in Western Literature and Science which resulted in the famous Educational Despatch of 1854 (which inaugurated a system of government Grants-in-aid to mission schools and colleges and enabled missionary societies to take a much larger part in the education of the people than they could have done without government assistance) and the establishment of the Calcutta University in 1857.

Dr. Duff's coming marked an epoch in missions in India. His strong belief in education along Western lines, so as to give the youth of India an insight into the literature of the English language, was the means of influencing the *higher classes* as nothing else has been able to do, and this man has left an impress on India nothing can obliterate. That his system was justified has been proved uncontrovertibly by the results, for Dr. Duff's converts, and those whom they have influenced have been leaders in the Indian Christian Community ever since.

Work similar to Dr. Duff's, the winning for Christ of Hindus of the higher castes by means of educational missions, was begun in the two other Presidency cities Bombay and Madras not long afterwards, by two other Scottish missionaries, John Wilson and John Anderson. The colleges which they established are today the most widely known and influential among the Christian Institutions in India.

In 1908 the union of the colleges, schools and evangelistic work of the Church of Scotland and the United Free Church of Scotland at Calcutta was effected, and the work is now being carried on conjointly by the two churches under the name of The Scottish Churches College with an enrollment of over 1,300. Both the Established and the Free Church of Scotland have always been honorably distinguished by their mission colleges and the able men who have conducted them.

THE AMERICAN PRESBYTERIAN MISSION

Eighty-Nine Years in India—The Work of the American Presbyterian Mission Commenced Work in 1832

By the Rev. A. E. Harper, and Mrs. Harper, of Sharakpur, Punjab.

Missionaries	252
Communicants	10,951
Christian community	69,298
Budget	$400,000
Raised on the field	$250,000

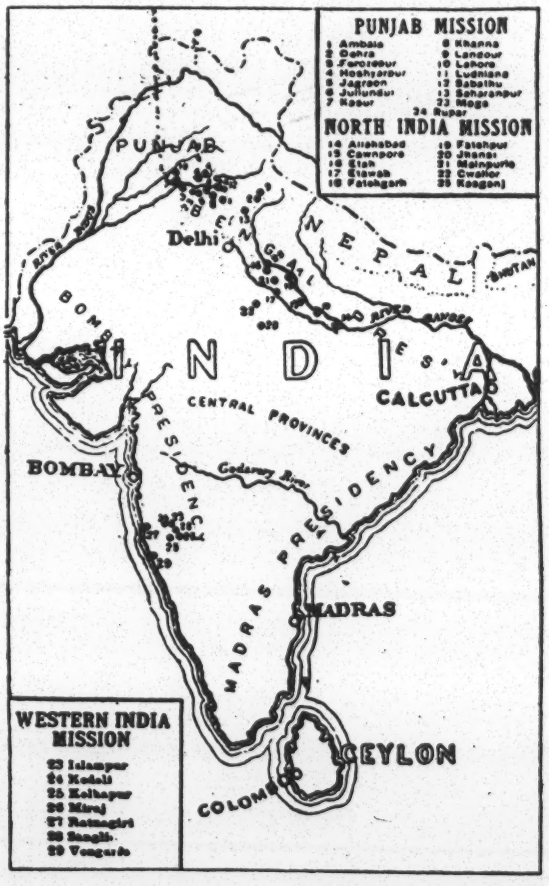
There are 27 other Presbyterian Societies working in India. The work of two others is reviewed in these pages.

THROUGH the narrow streets of ancient Lahore City, a funeral procession was passing on an August day in 1894. In the crowd were thousands of Hindus and Mohammedans, and many Christians. Young men of different castes were pressing to the front, eager to claim the privilege of bearing the coffin on their shoulders. Some unharnessed the horses and themselves drew the hearse. Such a concourse was unusual in those days. It would be unusual even now to see such a commingling of every caste and religion. Yet the man whom these crowds gathered to honor was an alien in both nationality and religion,—an American and a Christian. Dr. Charles W. Forman, one of the earliest of Presbyterian missionaries in the Punjab, and the founder of a notable missionary family who are still serving India, was one of the men who have left a strong impress upon the life and thought of the province.

When Lord Lawrence was asked the reason for the success of the Punjab Government in the first period of British occupation, he replied, "It is not our system; it is our men."

The same may be said of Christian missions in India. Perhaps no people are more appreciative of the qualities of leadership than the Indians; and the measure of success of missions to this land is the measure of the powerful personalities who have by their lives and work, commended Christ to the people. Presbyterians of all branches have contributed many of the men and women who have strongly influenced India, and the missions of the Presbyterian Church in the U. S. A., in India, are proud of the great names in their annals that are honored by multitudes of the people among whom we work.

Associated with Dr. Forman in the first mission of any denomination to enter the Punjab proper, was Dr. John Newton, another big-hearted Christian, whose name is a household word in many circles even in



this generation. There are those who bless him today because he led their fathers or grandfathers to the Christ who changed their lives. A common, everyday moment in this man's life, was used of God with marvelous results. When his household was preparing to start on some itineration, a servant carelessly pulled at a strap, causing some very annoying mishap. Mr. Newton's Hindu teacher was standing near and

expected to hear a stream of angry words. Instead, Mr. Newton spoke gently, "What are you doing, my brother?" This mildness and self-control was to Mr. Maya Das, the young Hindu, the final proof of the power of Christ, and he gave his life to Mr. Newton's Master, a gift which is today still bearing fruit in the strong and gentle character of his descendants.

The Punjab mission has developed other strong personalities. In the early sixties a young Brahmin convert of great promise was Head Master of the mission school at Jullunder. Kali Charan Chatterjee and his capable and unselfish wife faced a temptation to leave this distinctively Christian service, and take up Government High School work. Two offers of very well-paid positions had been made, and the young couple decided to accept one of them, believing that they could do as much good and help to bring in the Kingdom in the new post as well as in the old. On the very day of their moving, while the cart stood at their door, piled high with their household goods,—"at the last moment, Mrs. Chatterjee said, 'I am not yet satisified. Let us go back into the house and pray about it again.' They went back and knelt down in their dismantled home. They prayed unitedly for guidance, and, when they rose from their knees, they both said with one accord, 'We will not go. God has planted us in this place, and in this work we should bring forth fruit for Him. He will provide. We will trust and not be afraid.' So the boxes were unloaded and the cart sent away, the old home put in order again and the old work resumed. At the moment of self-dedication they died to all human ambition and made the great adventure of faith."*

*Quoted from "A Prince of the Church in India," by J. C. R. Ewing.

Dr. Chatterjee (in later years, Edinburgh University and Washington and Jefferson each conferred on him the degree of Doctor of Divinity) rose to great honors. He was indeed a "Prince of the Church in India." He and Mrs. Chatterjee gave 48 years of their lives as missionaries in Hoshiarpur District, where they worked with rewarding results among Mohammedans and Hindus, and in a mass movement among the out-castes.

Such stories might be multiplied. In every part of our mission in India, work is being built upon the foundation of noble traditions. The spirit of great men and women still lives in earnest endeavor and new enterprise. In one place they speak of Dr. Kellogg, a great linguist, in truth, one of the greatest linguists of the world; in another place they tell of a young martyr in the Mutiny, Mr. A. E. Johnson, whose tragic death, after a short year of service, was God's call to his brother Dr. W. F. Johnson, who still labors among us with 61 years of service as his record, and from whose consecrated pen more than 200 vernacular manuscripts have been published. The son of Dr. Levi Janvier, (who was murdered while preaching the gospel) is Dr. C. A. R. Janvier, the present Principal of the Ewing Christian College. Allahabad treasures the memory of Dr. Arthur Ewing, who, when called to heaven in the prime of his life, had, in two decades of service, accomplished more than many can do in a life-time. His monument is the Ewing Christian College, which he founded and developed with marvelous faith and enthusiasm.

This roll of honor, though it has omitted many worthy of note may be ended with the name of the present Secretary of the India Council in which are united our four missions in India, Dr. J. C. R. Ewing. He was for many years the Principal of the Forman Christian College, a teacher of powerful personality and splendid achievement, who is beloved by many former students who are now leaders in public affairs. He has been honored by the British Government more highly than any other American missionary, having held for seven years

the office of Vice-Chancellor of the Punjab University, and having been decorated with the order of "Companion of the Indian Empire." All his honors, and the weight of his personal influence, have been used to glorify the Master, and bring honor to the name Christian, in a region where it is too apt to be despised.

"And these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect." What a challenge to the faith and perseverance of the younger generation of missionaries in India is given by the tale of these men of vision and humble service It must be a ringing challenge, too, to those who have not yet heard the call, but are needed by Christ for His work in India.

Indeed, this modern list of men of faith has not been written in any spirit of pride, but rather that the foundations of the present work of the mission may be clearly set forth. The beginnings were at Ludhiana in 1832, so that, when the present Board of Foreign Missions of the Presbyterian Church in the U. S. A. was organized in 1836, the Ludhiana Mission was taken over, and became the first mission of the Board. This mission was also the first to enter the Punjab proper. Since these beginnings there have been many expansions and changes in territory. Today we have four missions in India; the Punjab Mission, the North India Mission, the Western India Mission, and the Assam Mission.

The Western India Mission occupies the hill and coast regions south of Bombay, and its principal stations are at Islampur, Kodoli, Kolhapur, Miraj, Ratnagiri, Sangli, and Vengurla.

The North India Mission occupies the heart of India, working along the Ganges and Jumna rivers, and in the native state of Gwalior. It has large stations at Allahabad, Cawnpore, Etah, Etawah, Fatehgarh, Fatehpur, Jhansi, Mainpuri, Gwalior, and Kasganj.

The established work of the *Punjab Mission* is at Lahore Kasur, Jullunder, Ferozpur, Jagraon, Moga, Rupar, Khanna, Ludhiana, Ambala, Phillour, in the Punjab; and at Saharanpore, Dehra Dun and Mussoorie in the United Provinces.

The Assam Mission is the mission of the Welsh Calvinistic Church, which has recently united with our Church in America. It is located in the District of Sylhet, Province of Assam, bordering on Bengal. The stations are Habiganj and Shaistaganj.

The experiences and accomplishments of these missions are similar to those of other missions. Only a few of the most important parts of the work can be mentioned.

Since Dr. Forman and Dr. Newton patiently taught "seven indifferent, suspicious boys" under a tree in the old city of Lahore, and since Dr. Forman in 1850—the second year of this little school which later became the great Rang Mahal School—sent to America for $600 worth of scientific apparatus, our Church has not spared money or lives in the work of higher education. This is done both as an evangelical agency in the interests of a class not easily reached by other means, and for the upbuilding of a vigorous Christian leadership. Two men's colleges are maintained at Lahore and Allahabad; and we have a share with other missions in two women's colleges at Lucknow and Lahore.

The Forman Christian College at Lahore has weathered this year several attacks of agitators in the Khilafat and Non-Cooperation movements, which tried to withdraw students from the college, and the roll of students is triumphantly reported to be larger than ever. There are 845 students in this institution. The staff numbers 31; of whom nine are Americans, eight Indian Christians, and fourteen non-Christians. Both in the number and proportion of Indian Christian Professors, the college

is probably unique among the colleges of India. Appreciating the importance of the industrial awakening of India, this college was the first to offer courses in Industrial Chemistry. This department, with its new building containing well equipped laboratories, and machinery for the application of chemistry to the processes of modern industry, is crowded with students. In this, and all departments, the college endeavors to serve the whole life of the students.

The Ewing Christian College at Allahabad is one of the largest and most successful of the colleges affiliated to the University of Allahabad. In Economics the college stands first in the Province, if not in all Northern India. The year just closed showed a Staff of 25, (six American, six Indian Christian, and thirteen non-Christian) giving instruction to 400 students. This year was marked by the baptism of one of the III year Hindu students, who was, however, immediately recalled to his home in a Native State, and persuaded to recant. Besides the required Bible study on the part of every student on every college day, many join voluntary Sabbath Day Bible classes.

A PUNJAB VILLAGE CHRISTIAN.

Practical Christianity has an effective demonstration in the Agricultural Institute at Allahabad. This well-equipped farm and training school is a center of influence of better farming in India. Not only are Christian rural teachers trained, but the service of the Institute is appreciated by non-Christian students of the higher classes. In its enrollment are a large number from native states. Mr. Sam Higginbottom, its founder and principal, is a popular advocate of better farming. He was the only missionary asked to lecture at the founding of the Hindu University in Benares. In his audience were about a dozen Rajahs.

Our mission has united with other missions in two colleges for young women. In Lucknow we have a share in the support and control of the Isabella Thoburn College, conducted for many years by the Methodist Episcopal Church alone. In Lahore we, with several other missions, have united to develop Kinnaird College. Both these colleges are of high standard, and occupy the leading place in the higher education of women in Northern India. We also conduct Woodstock School and College for European and Anglo-Indian girls, in Mussoorie, a beautiful and healthful hill station. In the school, about half the attendance is of the sons and daughters of American missionaries of all missions working in Northern India. It is hoped that other missions will coop-

erate in the conduct of this school, with a view to strengthening further the American staff of teachers.

Our Theological Seminary is at Saharanpore. The General Assembly of the Presbyterian Church in India recognizes this as one of its institutions, and students of Presbyterian missions from distant parts are enrolled among the students. Thus the influence of this school extends far beyond the bounds of our own mission. An annual convention is held at this station, a great spiritual meeting which serves that section of the country as the Sialkot Convention serves a larger number farther north.

It is impossible to mention even by name the large number of High and Middle Schools, Boarding Schools and Orphanages where Christian and non-Christian boys and girls alike are prepared for lives of usefulness and progress. Notable girls' schools are the Mary Wanamaker School in Allahabad, which owes its fine building to the generosity of the Honorable John Wanamaker; and the Girls' High School at Dehra Dun which has a long and successful history. The latter school trained the first girl student to enter the matriculation examination in India. This student became the *first woman Bachelor of Arts in all Asia.* The lives of many faithful educators, such as Miss Donaldson, Miss Pratt, Miss Mary P. Forman, Dr. Alice Mitchell and Miss Esther Patton, have been gladly given to the service of the girls of India.

The mission has several Industrial schools. The typical one is the Sangli Industrial School in the Bombay Presidency. Among other industries, stone-masonry, brass and iron work, carpentry, tailoring, agriculture, dairy and poultry farming are taught. Not the least results of such training are spiritual changes in the pupils, for training in worthy labor is an essential part of effective religious education.

The mission maintains six hospitals and a large number of dispensaries. Of these the largest and best known are in the Western India Mission one at Miraj and one at Vengurla which are both general hospitals. Dr. Wanless of Miraj is widely famed for his skill and his service for the suffering has been greatly blessed. The hospital under his care has 130 beds 2464 in-patients yearly, and 8 out-station dispensaries supervised by the hospital staff. The total number of out-patient visits last year was nearly 50,000. This hospital through fees and gifts is more than self-supporting.

The hospital at Vengurla, somewhat smaller, but also self-supporting, has had a rapid development. Within the last three years Dr. Goheen has established there the Hillside Sanitorium for Tubercular Patients, a form of Christian service greatly needed.

Our other hospitals are well-equipped, and have been among the most powerful agencies for preaching the healing and cleansing Christ. These hospitals are all for women, and are at Kohlapur, under Dr. MacArthur; Fatehgarh, under Dr. Woodard; Ambala, under Dr. Carlton; and Ferozpore, under Dr. Allen.

Mass Movements in many parts of our field have grown so encouragingly in recent years that village evangelism has rapidly become one of the most pressing and important departments of our work. These great spiritual stirrings of whole communities and in-gatherings of great numbers of out-castes have led the mission into larger work, larger ideals, and larger plans. The earliest movement in our territory began among the sweepers in the United Provinces in Fatehgarh. The number of Christian converts who have come out from among these people has grown about ten-fold in twenty years, and practically the whole community is now baptized. Dr. Bandy, of Fatehgarh, was the pioneer in this work, and is still a leader in solving many of the problems of sheperding these people. He has had special success in teaching children and adults to

read the Bible. In order to organize churches, attention had to be paid also to the depressed industrial condition of these people. New industries are being developed. Cooperative banks have begun to set the people economically on their feet and liberate them from the stigma of their occupation as scavengers.

In Etah District a most unique effort to help the village Christian communities economically and industrially, is being successfully carried on. This is the famed "chicken farm," which is located in the very center of a mass movement area. Mr. Slater has imported fowls and crossed them with indigenous varieties to produce a hardy breed. These "missionaries in feathers" promise to improve greatly the economic condition of the Christians of that district. Pure-bred eggs are distributed to them, and eggs for the market are collected from them and sold at excellent prices. The Etah Poultry Show has become a far-famed annual event. Cross-bred fowls are exhibited weighing more than twice as much as the usual scrawny fowl of India. In two years the size of the eggs had doubled. The aim of this mission industry is to aid in the development of Christian character, and a self-supporting church.

In the Western India Mission, within the last few years, Dr. J. P. Grahame started at 70 years of age, a time of life when most people think they have earned the right to rest, an entirely new work among the Mangs, a caste having a reputation as a criminal tribe. He has lived to see a thousand Christians among them, and a splendid system of village education established, in which the village school is the social and religious as well as educational center of the community.

In the Punjab Mission Mass Movements did not develop in our districts as early as with our neighbors of the United Presbyterian Mission. But we have now well organized districts, and rapidly growing communities in most of the districts of the mission. Of the 200,000 Chuhras in the territory for which our Punjab mission is alone responsible, nearly 30,000 have been baptized. There are thousands more who would be baptized at once if the church would admit them. But the standards for admission, instead of relaxing, are becoming more strict. In this work of guiding the multitudes moving Christward, we have met the same problems that face other missions, and have received help from friendly counsel with them.

Perhaps the most important agency used of God in breaking down heathenism among these people is Christian elementary education. Training schools for village teachers are maintained in the three stations at Panhala, Mainpuri, and Moga. The Punjab mission has taken a forward step in centralizing all the village education of the mission under one director, Mr. McKee, who was sent to America for special training in view of this responsibility. This mission has now a well-conceived and forward-looking plan, involving a radical change in the curriculum and methods of village schools. Through more vital teaching, and teaching material having a real relation to the actual lives and needs of village pupils, it is expected that village schools will become a powerful agency in developing the initiative and independence so essential in the building up of a strong church. The plan includes the training of future teachers in these new principles and methods, help for the present staff through institutes and a teachers' vernacular magazine, and an organized system of supervision by trained Indian inspectors.

The literature work of our mission is largely carried on in cooperation with other missions in union societies, but individual missionaries have made important contributions to Christian literature. Dr. Griswold, who was the first Secretary of our India Council, is known throughout the country for scholarly research work in the literature, customs and

religions of India. All workers among Mohammedans look to our veteran Dr. Wherry as a leader. His important contribution to the list of pamphlets and books most useful in approaching Mohammedans are well known. Dr. Wherry celebrated his jubilee in India a year ago. Dr. Lucas of Allahabad, another veteran missionary with 51 years' service, is a pioneer in the production of modern persuasive tracts. The mature fruit of his scholarship is found in a series of valuable Biblical commentaries now being published. All of these missionaries, and others, have been prominent in the development of the various literature societies. Our mission has published for many years two religious magazines; the Makhsan-i-Masihi (Christian Treasury) and a weekly newspaper, the Nur Afshan (Light Diffusing).

All this varied work is supported by the Home Church through its agency, the Board of Foreign Missions, a great consecrated business which disbursed in the year ending March 31, 1920, the sum of $3,718,-776.42 for spreading the gospel in foreign fields. The membership of this denomination in America was in 1920, 1,637,105 communicants. The expenditures for congregational expenses were $25,760,382, and for Home Missions, $3,228,089.

India's share of these huge Budgets for 1920-21 apart from new property, was over $400,000. These appropriations support the work of 250 missionaries, and about 1500 Indian agents. The total budget for the four missions, including money raised in India, is over $650,000.

In 1905 most of the Presbyterian churches of Northern India came together in a single ecclesiastical body, The Presbyterian Church of India. Thirteen Presbyteries are included in this united church. These were connected originally with a large number of different Presbyterian missions; English, Scotch, Irish, American, Canadian and New Zealand. The Presbyterian churches of the South, in order that they might enter an even farther-reaching union among various neighboring denominations there, separated from us after several years.

The Presbyterian Church of India has called on our section of the church for several of its Moderators. The late Dr. Chatterjee was the first Moderator in 1905. Dr. Ewing, Dr. Wherry, Rajah Sir Harnam Singh and the Rev. P. C. Uppal, now one of the oldest of our honored Indian ministers, were Moderators from our mission churches in the Punjab.

Today the test of a mission in India lies in the degree in which it has attained to the avowed object of all foreign missionary endeavor, the establishment of an independent Indian Church. In common with other societies, our mission is concerned supremely in these days with acute phases of the complicated problem of the relations of the church in America and the church in India. These problems are signs of life, abundant life, and we rejoice in them. "We must no longer look forward to the day when the church must increase and the mission decrease. The day has come." Our mission recognizes that we must be ready to share authority and responsibility with our Indian brethren, even though the Indian church has not yet attained to self-support; that we must continue to give help along the lines of work which the church is ready to assume; and also we must increase greatly the "vast work which the church as a church cannot yet assume, but which, too, is critically essential if the course of modern thought and life in India be adequately influenced by Christ."

We are proud of the leaders among our Indian brethren. Such great Christians as Prof. Siraj-ud-Din of Lahore, the late Prof. Prabhu Dass of Allahabad, and Mr. N. K. Mukerji, the Secretary of the North India Tract Society, are, and have been responsible leaders of the new aspirations of the Indian Church. The Rev. Talib-ud-Din, who was the first col-

FORMAN CHRISTIAN COLLEGE, LAHORE, INDIA.
A Part of the Student Body. (Presbyterian Board, U. S. A.)

lege graduate to enter the Christian ministry in the Punjab, occupied before his death most important positions in the church. It is noteworthy that both the son and the son-in-law of Mr. Talib-ud-Din, graduates both of the Forman Christian College and the Saharanpore Seminary, have followed his example of service. The son is the superintending missionary of Moga, one of our important districts. The son-in-law, the Rev. Andrew Thakur Das, is pastor of the largest Indian church in Lahore. Another of our large districts has this year been put in charge of an experienced Indian minister. Such men have long been recognized as full co-workers of the American missionaries, and have been welcomed in the mission councils.

Such an account as this of the efforts and ideals of one among the many missions in India, is not written in a spirit of boasting, but as a chronicle of gladness and thanksgiving. The vast task is only begun, and we have struggled on, trying to do some of our share. But "the prospects are bright as the promises of God." When Mary Slessor, a single, self-educated missionary in a dark field, "went to live in an African tribe for whom all previous efforts had failed, the chief scoffed at being helped by a woman in their midst. 'In measuring the woman's power,' she said, 'you have entirely forgotten to take into consideration the woman's God'."** So, in measuring the power of our mission,—of its noble traditions, of the influence of consecrated lives, of its efforts to bring in the light through liberal education, of its ministry of healing, of its uplifting of the lowly, of its service of the printed page, we take into consideration the mission's God. Every success that has been achieved, and the greater successes which will be achieved, are found only through devotion to the message our loving God has given us,—that message of redemption through the cross of Christ, which is the dynamic that alone can transform India, and lift our own lives as missionaries to the fullness of fruitful service.

"And blessed be His glorious name forever. And let the whole earth be filled with His glory."

**Quoted from "Marks of a World Christian," by D. J. Fleming.

THE CANADIAN PRESBYTERIAN MISSION

Commenced Work in 1876

By J. M. Waters, Esq., M. D., C. M., of Rutlam, Central India.

Had on the field in 1920, missionaries	83
Communicants, 1920	1,160
Christian Community, 1920	3,660
Budget for 1920	$180,000
From Forward Movement Campaign	$169,000

ALTHOUGH spasmodic efforts had been made by the Canadian Presbyterian Church as early as 1858, it was not until 1877 that Mr. Douglas arrived in Indore City and began the work in Central India. Mr. (now Dr.) J. Fraser Campbell, who had arrived in India in 1876 and spent a year in working among English-speaking Indians, began work in Mhow at the end of 1877. By that time there were also four single ladies connected with the work.

Previous to this time the Cowly Fathers had visited Indore City and remained for a short time. Their leader, Father O'Neill, died of cholera and the mission closed. The famous Brahmin convert, Nehemiah Gore, had also toured through parts of Central India, but when the first Canadian missionaries arrived they found the field unoccupied, and unevangelized.

As soon as the personnel of the staff would permit it Educational and Medical works were begun and carried on in cooperation with the Evangelistic work. As time went on a Theological Training School was also established and after famine of 1900 a large Industrial work was established in order to train and give employment to many of the boys who were at the time thrown upon our hands. The brightest and most promising of these have been encouraged to continue their education, and the majority of our Evangelists, Teachers and Pastors have been drawn from these boys. A school for the blind was also carried on for a number of years.

Work for the lepers of our territory, under the supervision of "The Mission to Lepers in India and the East," has been carried on in Dhar and Ujjain for many years. For some time past Gwalior State has been making provision for the care of lepers in the last named station.

There are at present four well-equipped women's hospitals, and one central hospital for men at Rutlam. A very extensive dispensary work is carried on at Ujjain under Dr. Nugent, while medical work on a smaller scale is carried on at Kharua and Amkhut. Two papers, "Satyarth Patrika" for adults, and "Jyoti Kiran" for children, are edited and published within our mission. Our mission has also laid emphasis on education. We have one College which teaches up to M. A.; one high school for boys, and another for girls in Indore; while at all the stations Primary educational work is carried on extensively, there being seven Boarding Schools besides the above mentioned institutions. We have also had Manual Training in carpentry, weaving and printing; and at present the mission is contemplating making this department of our work more thorough and efficient.

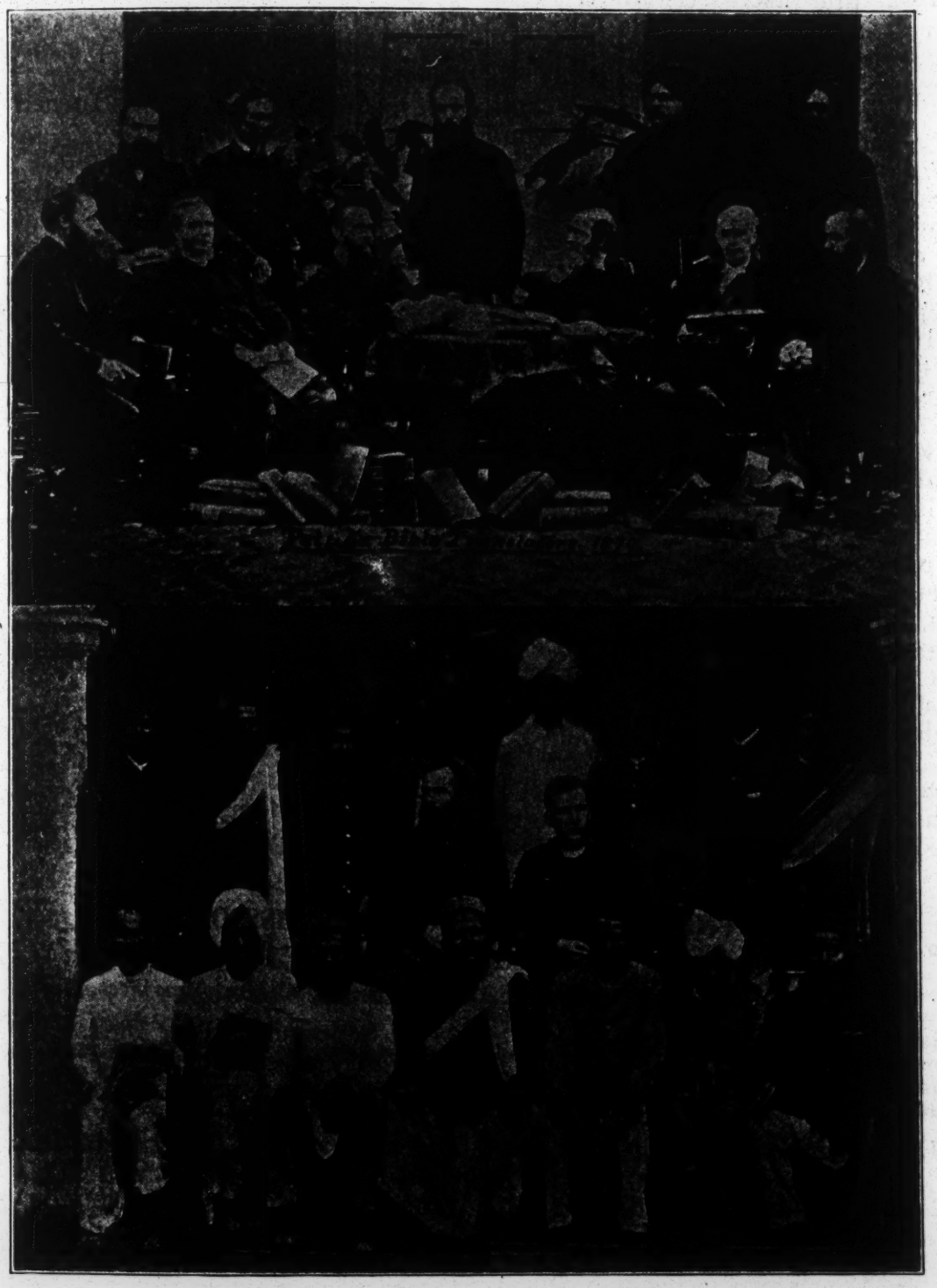
In connection with the Theological Training we have not only the Seminary, but also the Preparatory classes, in which young men may receive training before entering the Seminary. Classes are held for the wives at the same time. This course may be taken in Hindi or in English. In the Bhil Field there is a theological class carried on distinctly for Bhil evangelists, while in Kharua classes are held annually for the training of village workers.

After the mission had been established for about 20 years the thoughts of the missionaries were turned to one of the aboriginal tribes, the Bhils. On the advice of Mr. DeLesso, the Political Agent at the time, the work was started in Amkhut, a small settlement in the midst of a dense jungle, some 40 miles from the railroad. Among these simple people there are now three organized

congregations, with a baptized community of about 900. Self-support has been aimed at from the commencement of the work.

Seven years ago work among the Bhils of South Rajputana was opened at Banswara. This was done at the request of the Political Agent just after an uprising among the Bhils led by a priest, Govind. Most encouraging results have attended this work also. About 75 new converts were recently baptized in one or two of the villages of this district.

The work among the Balais in Kharua Field is just as encouraging.



TRANSLATING AND TEACHING GOD'S WORD IN INDIA.
Theological Class of the Canadian Presbyterian Mission, Central India.

Many are being baptized, and the most hopeful part of the work is that it is largely self-propagating. The people have shown a commendable anxiety to have their relatives and friends hear the "Glad Tidings," and some of them have gone to distant villages and have remained with their friends till they have felt that they were ready for baptism. A well-attended Mela (Camp-Meeting) is held there each year for these converts and their friends. The wonderful success that has attended the work has proved the wisdom of preaching the Gospel to every caste and creed within our field.

The mission is located, with the exception of one station, entirely in Native States (which are self-governing, but are under the protection of the British Government) in what is known as Western Malwa. The work is carried on in Barwani, Gwalior, Dhar, Indore, Alirajpur, Rutlam, Sailana, Jaora, Sitamau, and Jobat; also in Banswara in South Rajputana. The area of our field is practically the same as that of Scotland. Our neighbors to the East are Friends' Mission; to the South American Methodist; to the West the Irish Presbyterian; and to the North we border on the territory of the Scottish Presbyterian Mission. No other Protestant Mission has any work within the Field we occupy. Our Mission is responsible for three million people scattered in over twelve thousand villages.

The work is supported entirely by the Presbyterian Church in Canada. Our Budget for the year 1921 was $180,000. From the Forward Movement Campaign which resulted in the contribution of over four million dollars, $169,000 have been assigned to our Central India Field. We have a considerable income every year from the medical work which is turned into the general funds.

Our staff, including the wives and single ladies, numbers 85, Indian workers, 288.

There are 13 organized churches, the communicants number 1,160, and non-communicants 2,500, which makes the total Christian community 3,660.

We have had no Mass Movement in our Field, but the work has steadily progressed, and today in some of the districts the work is most hopeful.

Once a year a large Mela is held at a central station for our whole mission. This is well attended, and has proved a source of much inspiration. Usually well known speakers from other missions are invited to assist our local men.

We have every reason for gratitude and hopefulness. Ours is to faithfully sow the seed with the full assurance that in due time "We shall reap, if we faint not."

THE DISCIPLES OF CHRIST MISSION

Commenced Work in 1882

By the Rev. G. E. Miller, M. D., of Bilaspur, Central Provinces.

Missionaries in 1920	74
Communicants, 1920	1,909
Christian Community, 1920	3,241
Budget, 1920	$170,000

THE Disciples sent their first missionaries to India in 1882, the first sent by that body into the non-Christian world. This was an epoch-marking event for the Disciples; for no church is normal if not missionary. Missions are the life blood of the church.

On September 16th, 1882, a group of eight missionaries left America for India, and reached Bombay on the 7th of November. As the Disciples were late in entering India, choosing their field was no easy problem. After much thought and investigation it was decided to settle in the Central Provinces. Harda, being unoccupied and both accessible and healthful, as the first station to be opened.

In 1883, Mr. and Mrs. Adams joined the force in India. As no house was available, they had to live in a tent. When summer came they moved temporarily to Jubbulpore, as it is impossible to weather an Indian summer in a tent. Later, wishing to work in virgin territory, they made an overland journey in an ox-cart from Jubbulpore to Bilaspur a distance of 200 miles.

The third station was opened in Mungeli, 31 miles from Bilaspur. Both Bilaspur and Mungeli are in Chhattisgarh, the region of 36 forts. Pendra Road is our third station in this area. Other stations were opened from time to time until we now have altogether thirteen stations. In the earlier days each missionary was a law unto himself and opened a station without much consultation. Today we are reasonably well organized, and our work is usually done in law and order. It is our policy to do intensive work in the stations now occupied rather than to scatter our forces and waste our energy in a multiplication of new fields. This does not mean that we shall open no more new stations. Give us the men and the women, and we could enter another strategic point in Chhattisgarh tomorrow.

The work of the mission is divided into the usual departments of Evangelistic, Medical, Industrial, Zanana, and Educational. Of course it is the aim to make all departments evangelistic. Dr. Durand was our first medical missionary, and opened a dispensary in Harda. He was a dentist as well as a Physician, and earned enough money from his dentistry to build our first dispensary. Until recently that dispensary has served for one of our biggest medical plants in India.

The mission now has ten doctors and two trained nurses from America, and is hoping for more soon. We are proud of the fact that one of our medical fraternity, Dr. C. C. Drummond, received the Kaiser-i-Hind

THE POWER OF THE BOOK

Christianity and Caste. A Baptism at Delhi: The Minister is a Converted Brahman, and The Candidate is a Woman Belonging to the "Sweeper" Caste.

medal this year. During the past year there were 40,130 new cases, 121,997 treatments, and 961 operations, in the ten hospitals and dispensaries of the mission. Our medical work is of great value in opening doors and winning friendship, and is decidedly evangelistic.

We have a Bible College in Jubbelpore, and a High School in Harda. Aside from these two Institutions there are seven Middle Schools with an enrollment of 320, and thirty-two primary schools with 2,385 enrolled. There are 120 Christian, as against 40 non-Christian teachers.

In Mungeli we have a hostel for the sons of village Christians. Here they lead a simple life, do their own cooking and cleaning, and attend school. It is our desire not to make them dissatisfied with village life. We are instituting a similar scheme for girls. If, among these boys and girls, we find a few of outstanding intelligence and character, we send them up for higher education. The others, we trust, will go back home and fit into the surroundings of their childhood.

In Bilaspur the mission has a Girls' Boarding School, and there is a Boy's Boarding and Industrial School at Damoh, in which agriculture and other crafts are taught with simple methods. What a Damoh boy learns on the farm he will be able to put into practice when he gets to farming for himself, as no elaborate Western machinery is used.

In Mahoba there is a Girls' Orphanage, and in Kulpahar an Industrial Home for women and girls. Here derelict widows, delinquents, and girls unable to complete their school work, are sent, and are taught to sew, cook, etc., and are married off when suitable husbands can be found.

In Mungeli there is a Leper Asylum, in charge of our mission, but financed by the Mission to Lepers, a non-denominational organization. This asylum had 112 inmates when the last annual report was made out. Of these 86 were Christian, 24 having been baptized during the year.

Aside from these we have a Tuberculosis Sanatorium in Pendra Road. This is a comparatively new institution, but it is developing satisfactorily, and will serve a great purpose. A rich Indian Christian gentleman of Calcutta has recently given in his will an annuity of Rs. 160,000 for this institution. A number of his people have died from tuberculosis, and for this reason he is vitally interested in any work for the relief of those suffering from this disease.

There are 22 churches in the mission, with a membership of 1,909, and a total Christian community of 3,241. There are 97 Sabbath Schools, with 4,674 pupils, of whom 1,866 are Christian; and 13 Christian Endeavor Societies, with a membership of 555. The contributions last year from the Indian Christians amounted to Rs. 3,316.

The Disciples of Christ formerly had two missionary societies for foreign missions,—1. The Christian Women's Board of Missions, with headquarters in Indianapolis, Ind. This society was organized and controlled by the women of the church. It established Ladies' Aid Societies in the individual churches, with a membership fee of 10 cents per month. Junior Bands also have been organized for the children. The Living Link system is worked, i. e., the individual church, and sometimes the individual Christian, assuming the support of a missionary. 2. The Foreign Christian Missionary Society, with headquarters in Cincinnati, Ohio. This Society has been taking an annual offering for missions in March. The Sabbath Schools observe Children's Day in June, when a special offering is made. There is also a Christian Endeavor Day, and the contributions of all our C. E. Societies go towards the work of the Boys' Industrial School in Damoh. The Living Link system also is worked.

Recently all the societies and benevolent institutions of the brotherhood, both for home and foreign work, have been grouped and organ-

THE UNITED PRESBYTERIAN MISSION LIBRARY
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ized into the United Christian Missionary Society, with one budget for all the work. This was a stupendous task to undertake, but is working well, and the day will soon come when clannish names will be forgotten, and we shall talk in terms of The United Society.

The headquarters of the United Society are in St. Louis, Mo. The official publication is the "World Call." The Juniors have their own magazine, "The King's Builders."

The membership of the home churches is 1,500,000. Last year the contributions to foreign missions were $1,086,000. The apportionment for our work in India was $170,000.

Our mission, like others, is trying to do the Master's work in a business like way, even to the installing of automobiles; and we are hoping for electric light plants for our institutions in the future.

Like all others in mission work, we have many disappointments; but we learn in time not to expect more of our Indian Christians than we do of those at home. All considered, they do equally well, and we have some Indian leaders of whom we are proud. Hira Lal, our hospital assistant in Mungeli, is a saint in Israel, and a great power for good and evangelism. Mr. Shah is in charge of an out-station circle, and is winning and *holding* the people. Damaru Nickol has charge of another church and out-station where there is village and farm settlement work, and he has become quite efficient in agriculture. Mr. Biswas is equal to a lawyer, and is of great help in legal cases. He has recently been put in charge of a circle.

There are women, too, who bring the light into the Indian homes. Mrs. Shah takes full half of the yoke with her husband. Sarah Bai of Harda is our oldest veteran in Zenana work; and there are the children, too, with their chocolate faces and white teeth and bright smiles, well and strong, and no charms and amulets about their necks, either! Verily they are an object lesson.

There are younger workers, too, newer in service, but showing great promise. They are all an unanswerable argument to those carping critics who are fond of reiterating the statement that missions do not pay. They DO pay in the coin of lives restamped and renewed.

OLD INDIA—THAT WILL PASS AWAY!
A Hindu Fakir in His Weight of Chains

THE METHODIST EPISCOPAL MISSION

Missionary Society of the Methodist Episcopal Church of North America

Commenced Work in 1856

By the Rev. P. M. Buck, D. D., of Mussoorie, United Provinces.

Missionaries on the field, 1919	328
Communicants, 1919	244,946
Christian Community, 1919	360,258
Budget, 1919	$800,000
Contributed on the field, 1919	$225,000

There are eight other Methodist societies working in India, two of which are English, one Australian and the rest American.

1. WHEN FOUNDED

THE founder of the above Mission reached India in the end of 1856. Sometime before, that great missionary Dr. Alexander Duff, had paid a visit to America. His earnest and eloquent addresses made a profound impression. It was under the inspiration thus created that the determination to found such a mission was reached. Dr. John P. Durbin, then General Secretary of the Board of Missions of said Church, was the active agent in the great undertaking, he was the father of the Mission. There was some delay in securing a superintendent of the mission to be founded. The Rev. Dr. William Butler was finally chosen. He was an Irishman who had grown up and served in the ministry of the gospel in his own land for six years. He emigrated to America in 1850. On reaching Calcutta in September, 1856, he took counsel with leaders of Missions in that great center, and especially with the same Dr. Duff whose influence had so much to do with the decision to found such a mission.

For the new mission Oudh and Rohilkhand and the two mountain provinces of Kumaon and Garhwal were chosen. Dr. Butler reached Lucknow in the end of November. The place was seething with the excitement and unrest that broke out in the mutiny of the following year, and Dr. Butler accepted official advice and moved on to Bareilly in Rohilkhand, which became the first headquarters of the new mission. He reached that station in December. By the following March he was settled in a mission house that had been secured. In the May following the great mutiny broke out, and he fled with his family to Naini Tal for safety, and that station became the center where work was really begun.

2. DISTINCTIVE FEATURES.

The usual varieties of mission work have from the beginning commanded the time and strength of the missionaries and their fellow-workers. Evangelism has been preeminently at the front. In the early days much attention was given to preaching in the bazaars and towns and villages. Winters were largely given to tours in rural regions for preaching work. As the Christian community has grown much attention has been given to revival work among them. In the late sixties a great revival spirit became manifest in this field. It began among the missionaries, and spread to Indian workers and converts. It had much to do with fixing the trend of effort for the future. There resulted a far higher tone and type of spiritual life. Camp meetings and conventions multiplied. The object was the attainment and promotion of the spiritual life. These gatherings have grown in number and importance until the present day, and find a place in most of the large missions. They have meant and continue to mean much to the work, and to the Indian Church.

Educational work has also been emphasized. In the early days more was done for non-Christians. Since the Christian community has grown to such proportions with special and growing needs, much greater attention is felt to be necessary to give our own people the best educational advantages possible, and less has been done for those without. These educational efforts range from the village primary school to the Christian colleges in our great center in Lucknow. Numerous Boarding Schools for boys and girls teach up

to the middle or high standard. The college for young men has its business department. Such training results in open doors for lucrative employment. Our educated men find easy access to positions of influence and comfort. The Woman's College has fitted many as teachers and for other mission service. There are Theological Seminaries and Bible Training Schools in the various language areas for the preparation of Christian workers. But in all our educational work pressing need keeps far in advance of possible provisions for such work.

The publication of Christian literature has from the beginning commanded a good measure of attention. A publishing house in Lucknow has grown to large proportions and is doing a great work. Madras has a large press, and is doing a similar work in other languages. Several papers for adults and young people and children are printed, and books and pamphlets and tracts in great numbers are issued for sale and for free distribution. "The Indian Witness" is a Christian paper in English that has a country-wide circulation. Important work is thus being done.

Medical work to a limited extent is being done. It has a larger place among the representatives of the Women's Foreign Missionary Society in the field. Twenty-six hospitals and dispensaries have a place in the latest report. In 1919 nearly three-quarters of a million of patients were treated.

From an early date our mission has stressed work among Anglo-Indians. It was in the interest of this community that our work was first extended beyond the boundaries of the field selected and occupied in the beginning. This work farther

Who was at her death in 1910 *President of Isabella Thoburn College at Lucknow. She was successor to Isabella Thoburn. It was of her that President Harrison, U. S. A. said at Ecumenical Conference in* 1900, *"If I had given one million dollars to evangelize India and this wonderful woman was the only convert, I would feel that my money was well spent."*

MISS LILVATI SINGH

afield in the early days was chiefly the fruit of labors prosecuted by William Taylor, first the great evangelist, and later the Bishop of our work in Africa. He went into the principal cities of the country and won great numbers of this then largely neglected community for Christ and His kingdom, and organized them into churches. Pastors were secured from America, or taken on in the country to shepherd these flocks. His ultimate aim was through such communities to reach the non-Christian masses. Such work has been kept up during the almost fifty intervening years and extended to many new places. Perhaps no other mission in India gives an equal measure of attention to this class of people. Eleven Boarding Schools are maintained by us for Anglo-Indian children. We also have two orphanages for the same class. All this work is recognized as of great importance.

3. BOUNDARIES OF THE FIELD

As already noted the field first selected and occupied was limited to Oudh and Rohilkhand and the mountain provinces of Kumaon and Garhwal. Later work was opened in the principal centers of the country in the interest of Anglo-Indians and extended from them to the communities of the non-Christians. Other leaders gave heed to calls or entered other openings in other centers among Anglo-Indians and in like manner extended such work among Indians, and thus the field was further extended. The mass movements began and developed in the earlier field and reached its border. Calls came from across the line from classes which in those days were not being reached by other missions, and these calls were responded to, and thus, also, former boundaries were left behind. Similar openings were discovered among such lowly classes much further away as well, and the lure of prospective fruitage in many important places unworked by others, drew our workers on until our field became vastly widened beyond anything previously contemplated. This process has continued until nothing less than the map of India and much of Burma could give all our stations in and around which work is being done. The work is divided into seven Conference Areas, the names of which indicate the extent of the field. They are North India, Northwest India, Lucknow, Bombay, Central Provinces, South India, and Burma. To each name is linked an extensive field. In most instances these Conference Areas are far more extensive than the first field in which work was established.

4. THE BODY IN AMERICA SUPPORTING THIS WORK.

Such body is nothing less than the Methodist Episcopal Church. The history of its foreign missions is full of interest. This Church was organized in 1784. Its missionary society was established in 1819. Until quite recently there was one society for both domestic and foreign missions. Its first foreign mission was opened in Africa in 1833. Its work in that land now extends over a wide territory. In 1836 it founded a mission in Latin America, and it now has numerous stations in those countries. 1847 the Society entered China, and it has a large field with very encouraging fruitage in that country. Two Bishops administer in the work there. In response to the calls of many people who appreciated its evangelistic spirit, work was begun in Northern Europe in 1849. It now has work in eleven European countries, and its influence and fruitage seem encouragingly on the increase. As noted work was begun in India in 1856. In 1873 a mission was founded in Mexico which grows in importance. Japan was also occupied the same year. The work in Japan was later merged into an Independent Japanese Methodist Church. A work in Korea that has grown into a very important mission was begun in 1885. A mission that has had rapid and marked growth was opened in the Philippine Islands

COMMITTEE FOR TRANSLATING THE BIBLE INTO HINDUSTANI.
American, European, and Native Members.

SOME OF THE MASSES OF HINDUS WHO NEED THE GOSPEL

Fifteen times the number in this picture are being baptized into the Christian Church every month by the Protestant Missionaries.

From "The Missionary Review of the World"

in 1900. Thus it will be seen that this Church has a mission work in foreign fields that is on an immense scale. The income of its Missionary Society affords an interesting study. The Missionary Society organized in 1819 in its first year had an income of $823. Then its membership numbered 240,924, and 3 cents per member were realized for missions. In 1856, when its India Mission was founded its membership had grown to 800,327 and its contributions for missions had advanced to $237,441, or 29 cents per member. In 1918, the year that ended its first century of missions there was a membership numbering 4,239,509. Its missionary contributions for foreign fields alone had advanced to $2,380,247. The Woman's Foreign Missionary Society of the Methodist Episcopal Church was organized in 1869, and in 1918 raised for foreign missions $1,345,-914. Total for the Church $4,226,161. The year 1919 was celebrated as the Centenary of the organization of the missionary society.

5. NUMBER OF MISSIONARIES

The latest report gives 94 male missionaries sent out by the Board, with 86 missionary wives, and 148 W. F. M. Society missionaries. There are 21 missionary men and women taken on in India. Associated with the missionaries are 227 Indian Ministers connected with the Annual Conferences who have all the ecclesiastical rights of their foreign brethren. Besides there are 239 ordained Local Preachers. Of all lower grades of male workers there are 3,722, and of female workers 2,375. The grand total of workers is 7,276, of whom 5,856 are supported by the missionary societies, or from funds raised on the field. There is most pressing need for many more workers, foreign and Indian, men and women.

6. CHURCH MEMBERSHIP AND CHRISTIAN COMMUNITY

Including those in full membership, and those on trial for such membership, the numbers total 244,-946. The entire Christian Community totals 360,258. These are figures reported at the end of 1919. The multitudes entirely accessible and of enquirers are so great that with increased facilities the way seems open to almost indefinitely add to the Christian Community and Church membership. The unprecedented and severe visitation of influenza a short time ago resulted in some six million deaths in India. The loss of life in our Christian Community was so great that for the quadrennium ending with 1919 more than 50,000 deaths were reported.

7. FORWARD MOVEMENTS.

Forward Movements within the Church. One such movement is in the direction of larger Indian responsibility for the work. This is entirely in harmony with the polity of our Church. Regular Ministers are ecclesiastically in every way on a par with missionaries sent from America. There is no ministerial office or work to which they may not be elected or appointed. When elections occur in the Annual Conferences their votes determine the results, for the reason that they far outnumber foreigners. Numbers of them are serving as District Superintendents, and from among them a full share of the delegates to the General Conference held quadrennially in America are elected. This situation is in harmony with the new national spirit that is more and more in evidence in India. The greater the measure of responsibility Indian leaders are prepared to assume and bear, the greater will be the satisfaction of foreign representatives of the missionary society whether in India or America. One draw back to the fulfillment of the movement thus in vogue is the, as yet, limited number of highly educated and trained Indian leaders.

Then there is a Movement which looks to placing increased responsibility upon the laymen of the Indian Church. This in a peculiar sense is the laymen's age. In the home church

they are coming more and more to the front. They sit with ministers in equal numbers and with equal authority in the highest councils of the Church. They help to make and amend our laws. In the great Centenary movement that has meant so much they were in evidence everywhere. Without their country-wide and earnest cooperation such a measure of success would have been quite impossible. Similar association and co-operation with ministers is being encouraged in the Indian Church. It reaches down into village communities of Christians, and is sought among the lowly convert in the cities. Chaudris, or leaders among these people have been appointed by hundreds. Those are sought who are the most intelligent and influential among their fellows. Effort is being made to train and prepare these leaders for fruitful service. They serve as an unpaid agency of great value to the work. Through their influence and help multitudes of hearts have been opened to the gospel and the Christ it reveals. Then in centers of education and higher callings laymen are more and more drawn into work and become increasingly helpful. Possibilities in this movement are very great.

There is also a movement to extend primary education among the ignorant masses of our converts. The need of such improved facilities is in consequence of our great mass movements which are to be considered more at length. The usual proportion of our Christian community is composed of children. There are tens of thousands of our boys and girls. The Indian Government takes a great interest in primary education, and in name the schools established are open to all castes and classes. But in practice the lowly castes, from which we have the body of our converts have no place in the schools of their villages and towns. The opposition of the higher and more influential classes is too great for them to stem, so they are mainly dependent upon the mission and church for any advantages that may come to them. Plans and efforts are being made to extend the work of primary education in this important realm. There is very great need indeed, and the possibilities are well nigh boundless.

FORWARD MOVEMENTS OUTSIDE THE CHURCH

1. THE MASS MOVEMENT

More than fifty years ago such movement appeared in the incipient stage. In Rohilkhand is a lowly caste of people known as Mazhabi Sikhs. They are said to be distantly related to the scavenger class, but generations ago their forefathers separated themselves from this class and their calling. They are more commonly cultivators or employed in lowly service. Early in our history they became interested in Christianity, and began to come to us in families and groups of families. They are limited in numbers and have quite commonly come over to Christianity. They have supplied our mission with many scores of workers and not a few of them have become strong and successful leaders in Christian work. This movement in Northern India has extended to sweepers and leather workers and other lowly classes. Scores of thousands have been gathered in, and openings continue to appear, and to multiply farther and farther afield. The outlying districts of the United Provinces and sections of Bihar and of the Punjab and Rajputana, and Western and Southern India have yielded large fruitage from among their lower castes and classes. Some 300,000 of our converts are the fruit of these ingatherings. There are in India some fifty millions of these accessible people. The possibilities of success seem to increase with advances in the work. These people do not come to us in the first instance with motives of the highest order or with motives that are unmixed. They seek as well improved environments and educational facilities for their children. But the gospel should give what they seek on these lines. It could scarce-

ly be expected they would come with but the one great spiritual motive, considering the ages of thick darkness and prevailing superstition behind them. A great encouragement is found in the fact that when they commit themselves to us they are encouraging responsive to spiritual training and influence. The problem of their more thorough evangelization is chiefly a question of spiritual leaders and faithful care.

In earlier days the representatives of most missions seemed very hesitant with regard to opening and pushing work among these lowly classes, lest thereby the doors into the higher castes should be closed. But experience and observation have proved the groundlessness of such fears where the work is wisely done. Real success in this work has brought unusual interest among those in the higher social scale, and the proportion of converts among such has been advanced. There have been in places incipient mass-movements among the classes of the "twice born." There seems good reason to expect that mass-movements will have a large place in the evangelization of India in classes both high and low. Most, if not all missions, in regions where openings occur engage now in this work among the lowly multitudes. This movement should have a great future. The classes being thus reached have a mental capacity well nigh on a par with those higher up. They respond encouragingly to educational advantages. Many from among them fill important positions in government service and business life. They have contributed not a few strong and successful spiritual leaders.

2. WORK AMONG EDUCATED AND HIGHER CLASSES

Quite recently our strongest evangelistic leader has been set apart for work among such classes. The appointment has proved most opportune, and results have been most encouraging. Many thousands give evidence of response to messages regarding the higher life. Multitudes gather to hear such messages. This worker is convinced that with the fearful obstacles removed tens of thousands would be found ready to openly espouse the cause of Christ. An illustration of such a spirit was found in a College recently visited. Between forty and fifty of the students, representing the best families of the city, signed cards pledging themselves to accept and serve Christ, and in case their parents should forbid their baptism, to render such service quietly in their homes until such time as they should become their own masters. With such encouragement in this work it should come more and more to the front. The gospel, like the air and sunlight, is proving itself to be in adjustment to the needs of all classes. There are many and very promising openings in many directions in connection with the great missionary enterprise in India.

SUMMARY OF MISSIONS IN INDIA

Mrs. E. L. Porter, Editor, Rawalpindi

FOR the beginnings of the history of Christianity in India we must go back to the first century, for it is an ancient tradition that the Gospel was carried here by the Apostle Thomas, a tradition tenaciously maintained to the present day by the Thomas Christians. Whatever may be thought of this tradition, at least the existence of Christians in India is witnessed to by the signature at the Council of Nice (A. D. 325) of John, Bishop of Persia and Greater India; and another witness appears in Thomas Cana, who in the fourth century, or later, found a Christian church flourishing in Malabar. A period of more

frequent and connected records begins in 1293, when Marco Polo in his travels finds a colony of Christians at Malabar.

The Syrian Church of Malabar still calls its members "Christians of St. Thomas."

It was not till the fifteenth century when the Portuguese came to India that the Western world became aware of this Christian church, and it was early in the nineteenth century that the attention of Western Christendom was directed more particularly to the Syrian church.

The Portuguese sought to win the Syrians over to the Romish church. Unable to withstand the persecutions by which they endeavored to accomplish their purpose, the Syrian church acknowledged Papal Supremacy, and for nearly half a century their allegiance was given to the Pope. About 1653 it threw off the Roman yoke and returned to its original faith and practices. A considerable section, however, was content to remain in the Romish church, and their descendants are the present Syro-Romans. The ancient church was at this time split up into three factions which have continued to exist. The Mar Thoma (Reformed) Syrian Church is the most evangelical of these, and is decidedly missionary church at the present day. It was when the darkness was thickest that the Church Missionary Society instituted a mission of reform to the Syrians early in the nineteenth century, and it was largely due to their efforts—especially by their translation of the Bible into the Tamil language, the vernacular of the people—that the church was redeemed from its bondage and has been since a living factor in the Kingdom of Christ in India. This church has upwards of 100,000 adherents and is independent and self-supporting. The Malabar Mar Thoma Syrian Christian Evangelistic Association, the oldest indigenous missionary society in India, is the missionary body of the Mar Thoma Syrian church, and was founded in 1888 with the object of "spreading the Gospel among the non-Christians, and of deepening spiritual life among Christians." This association has sent out three missionaries to the foreign field who are now working under the National Missionary Society.

Roman Catholic missions also began early, dating chiefly from the time of Portuguese occupation, and have continued to the present day; the continent of Europe, chiefly the countries of Italy, Spain, France, Holland, Belgium and Germany supplying the missionaries. It should be remembered in studying the Indian census returns that more than half the Christians reported belong to the Roman Catholic church; but the percentage of growth during the last two or three decades in the Protestant community has been almost double that of the Roman Catholics.

The honor of sending the first Protestant missionaries to India belongs to Frederick IV of Denmark. The Danes had a settlement at Tranquebar, on the southeast coast of India, and thither in 1705 sailed Ziegenbalg and Plutscho, both of them gifted and devoted men. One was six years in India and the other 13, but in that short period they did a remarkable work. They translated the New Testament into Tamil, the first attempt to give the Scriptures to any Indian people. Much interest was felt in this missionary enterprise in England, and in 1709 the Society for the Propogation of the Gospel (then eight years old) made a grant of £20 to their mission—the first contribution from England for the evangelization of India. After Ziegenbalg's death in 1719 funds from Denmark failed and in 1728 this Danish mission was adopted by the Society for the Propogation of Christian Knowledge, and continued under that society for just a century, until its transfer to the S. P. G. in 1828. The missionaries of the S. P. C. K. were all Lutherans from Germany or Denmark of whom C. F. Swartz is the best known and one of the great-

est of Indian missionaries. He began work in Madras in 1750. During his time missionary work was extended in South India and many thousands of converts were gathered in. At the same time Kiernander, the first missionary in Bengal, was laboring zealously at Calcutta.

Then ensued a dark period of about twenty years in the history of missions in India. The S. P. C. K. had neither men to send or money to spare for the work here. The East India Company from tolerance went to open hostility, and from 1793 to 1813 it was almost impossible for a missionary to enter British India. The story is told elsewhere in our pages of how William Carey came to India in 1792 in a Danish vessel, and when his companions arrived in 1797 they had to seek refuge in Serampore, a Danish settlement. Three or four missionaries of the London Missionary Society did contrive to land, and the L. M. S. work was established in 1795. The Wesleyans began even earlier, but their society was not organized till 1817.

During this period, however, a remarkable witness for Christ was borne by five men all of them East India Company's chaplains, to whom India owes an untold debt of gratitude. Few men had so important a share in establishing Christianity in India as these five; and it was ultimately through one of these men, David Brown, that the Church Missionary Society was founded.

In 1813 the East India Company's charter was renewed, and Wilberforce succeeded after much difficulty in having embodied in it what were called "the pious clauses," which threw open the door of missionary opportunity in India.

During the next twenty years many societies joined in the work, but the laborers were few, and the progress slow. The American societies began to enter the field about 1834, the American Board mission in Madura being the first, though in 1812 a party of American missionaries who had arrived at Calcutta were expelled from the country. One of these was Adoniram Judson who ultimately found his way to Burmah and established a Mission there.

The Mutiny marks a distinct period of advance in mission work. It became apparent to the rulers and administrators of that time, most of whom were men of strong Christian character, that if the country was to be saved from such horrors in the future, the Gospel must be given to the people, and they did much to arouse the conscience of England, and encourage and advance the work of missions. The work of many societies dates from about this period.

The great famine of 1878 proved another starting point. The outcaste peoples were attracted to Christianity by the kindness of the missionaries in the time of their distress, and thus began the most remarkable movement in the history of modern Indian missions. The people began flocking into the Christian church and the mass movements spread from one section of the country to another. These movements were first known in South India while those in the north of India have fully occupied the attention of most missionary societies in this region for the past thirty years.

In order to gain some idea of the progress of mission work in India during the century or more that Protestant missions have been at work we will give a short review of some statistics, which though dry figures in themselves, are able to show most clearly and in short space what has been accomplished.

Evangelistic work is the oldest of all—the simple preaching of the Gospel, and has been (in the nature of the case) the backbone of all the work. And yet it is the one department for which returns cannot be set down in figures.

Since the middle of the century a wonderful opening has been gained to the homes of the people, and zenana visiting by the lady missionaries and Bible women has been a form of evangelistic effort which has

borne abundant fruit. This quiet work goes steadily on increasing year by year, and those who literally and figuratively sat in darkness have seen a great light. Street preaching, and preaching in the villages has always been a feature of evangelistic work; but of late years more stress has been put on Evangelistic Campaigns—a week or a month of concentrated effort—when all the workers, paid and voluntary, of a town or district or mission, have united to preach and sell the Gospel to the masses for a stated period. By the middle of the decade, 1904-06, a wave of blessing passed over the whole empire, and India had a taste of a real revival of religion, the Holy Spirit's power being felt more or less throughout the whole land. One of the results of this revival was the formation of large conventions in various centers for the deepening of the spiritual life among the Indian people. These conventions have continued to exist and multiply and have increasingly been a means of blessing to the spiritual life of the Indian church. Some of the fruits of these conventions may be mentioned as follows:—a greatly enhanced spirit of unity among the workers of different missions; the calling out of numbers of Indians who have consecrated their lives to direct evangelistic effort; and perhaps greatest of all the new realization of the meaning of a *life* of prayer by the Indian workers, as also by the missionaries; these, with the quickening of the spiritual life of thousands who have henceforth given themselves up to be filled with the Spirit, have been the direct results of these conventions.

But evangelism is not confined to any one department of work, but rather is the controlling factor in all. Educational work is carried on because the message of the Gospel can in this way best be carried to the educated classes, and the Bible is taught daily in all missionary institutions of learning. Medical work, also, is only a means to the end of bringing the Gospel to those who otherwise would have their hearts hardened against its message. For this reason medical missions have done the pioneer work in the frontier districts, and where the people were specially unapproachable.

EDUCATIONAL WORK.

Next comes educational work. In all India at present there are 38 missionary colleges. Of these 23 are first grade institutions teaching up to the B. A. standard, and the rest are second grade giving only two years of a collegiate course. Five of these colleges are for women, and besides this there are 148 girls reading in men's colleges. There are 283 high schools, 47 of which are for girls. There are also 14,000 elementary schools in which there are about half a million pupils. About 1-10 of all the children and youths who are receiving education in this country are at the present time in Protestant mission schools.

There are also 127 Normal schools for training teachers most of them being of the lower and secondary grade. Normal training is also given in many high and middle schools. These normal schools constitute about 33½ per cent of all the training schools in India. The above institutions, together with 71 training schools for pastors, evangelists and Bible women, and 39 theological seminaries or training schools for higher orders; also 42 institutions for training nurses and compounders, and 26 for qualified practitioners in medicine; constitute the summing up of the educational which is being done by the various Protestant missionary societies of India. In all there are about 15,000 missionary institutions; and 25,000 Christian teachers are being trained.

INDUSTRIAL WORK IN MISSIONS

Industrial work may next be taken up. This form of work is not new in mission history, the leading society being the Basel Mission which began the weaving industry in Cannanore about 75 years ago. There are now 160 industrial schools, most of the

stronger missions giving some form of industrial training. The Church of England Societies lead with 38 industrial institutions, while the Lutherans are a close second. In these institutions many forms of industry are taught, weaving, carpentry, blacksmithing and shoemaking lead the trades for men and boys and lace making and embroidery for women and girls. In the last few years there has been a great industrial awakening in India, which has created a demand unknown before, and has also dignified labor to the extent that the leaders in the Indian church are now demanding industrial training, whereas before it was looked down on as only fit for menials.

The Salvation Army has opened up a wide field in this department, and is doing a great work in reforming criminal tribes by their industrial institutions. Agriculture has most recently come to the fore in industrial training and it supplies perhaps the widest field. We now have 45 agricultural settlements. Missions have been hampered in this department of industrial work largely by lack of funds. The training and equipment are expensive, and therefore up to the present the results have neither been large or wholly satisfactory. But many see in this form of work the solution of the problem of the poverty of the Indian church, and in the full development of industrial training by missions the one way by which the church can be made self-supporting and independent of foreign money and control.

MISSION PRINTING PRESS.

In this connection we might also mention the Mission Printing Presses, of which there are 50 giving employment to 525 Christians and also 491 non-Christians. The oldest of these as well as the largest is the Baptist Mission Press. It was established in 1818, and has 252 employees and works in 34 languages. Seventy-five to eighty per cent of the whole output is of strictly religious literature.

The M. E. presses in Lucknow, Calcutta and Madras send out an immense amount of Christian literature in several languages, and form an important factor in the evangelization of India. The American Baptist Press in Rangoon is also one of the oldest and largest of the mission presses. The Evangelical Lutheran Mission Press at Tranquebar was started for the first time in 1712 by the first Protestant missionary to India, Ziegenbalg, for his Tamil Christian literature. It was still doing work in the beginning of the nineteenth century, and was reestablished in 1861 by the present Lutheran mission.

From these presses there are issued 127 magazines and newspapers for the futherance of the cause of missions. Of these 64 are in the vernaculars of the country and 63 in English. Of the vernacular papers Tamil takes the lead with 10 to its credit and Urdu follows with eight. The Christian Literature Societies have done a great work for missions. These societies have many problems in the illiteracy of the mass of the people, and also in not having suitable material to send out, and yet they are coming more and more into a place of power in the life of India.

MEDICAL MISSIONS

We will turn next to medical work the study of which has ever aroused the sympathy of all for suffering humanity. The *need* for such work as done by missionary societies is too well known to call for remark here. It has been the potent means for reaching the hearts of the people and has everywhere led to wide open doors of opportunity. The total number of medical missionaries is about 335, 118 men and 217 women. There are also about 50 trained nurses. The missionary society that has the largest number of stations where medical work is done is the United Free Church of Scotland, but if the several Church of England societies are taken together they hold the first place, the C. M. S. coming

first in the most compact group of medical missions on the Northwest Frontier—the Srinagar hospital (Cashmere) being one of the best known in all India. The Miraj hospital in the Presbyterian mission in South India has also made a great name for itself. It was the gift of a single individual in Philadelphia, the late Mr. J. H. Converse, who used to say it was his "best investment." Before he died he had the reward of knowing that about half a million patients had received treatment at this institution. In a single year the total number of in-patients was almost 1,500, and there were over 30,000 attendances at dispensary, and 2,605 operations were performed of which over 500 were for cataract. In all India there are 204 mission hospitals. Besides the hospitals there are 405 mission dispensaries, the largest number of attendances at any one being 105,795 at the L. M. S. dispensary at Neyoor. Of these dispensaries there were 167 which last year treated over 1,000 patients; 48 which treated over 10,000; and 16 which treated over 20,000.

We should also mention the fact that much has been done of late to combat the spread of tuberculosis which has taken such a heavy toll from among the young people of the Christian community. There is a Tuberculosis Sanitorium in South India which is supported by twelve missionary societies. It has 120 beds and receives patients suffering from pulmonary tuberculosis in its initial stage. Another Sanitorium of a similar nature has lately been opened by the M. E. Mission in Rajputana.

MISSION TO LEPERS.

In connection with medical work may also be mentioned the work of the Mission to Lepers, an international and inter-denominational society for the establishment and maintenance of Asylums for Lepers, working in 12 different countries. Its main work is carried on in India where 42 of the 61 missionary Leper Asylums are entirely supported by it. This mission also financially aids 11 of the others, and provides Christian teaching in still 8 others. It has also established 21 homes for untainted children in which 700 children are cared for. In all these 61 asylums there are 7,165 lepers, of whom 3,777 are Christians.

In order to deal with the work of missions as a whole, and also in view of the fact that there are about 150 different missionary societies working in India, it is evident that a Central Board of Arbitration was necessary to deal with such matters as boundaries, inter-mission relations, and general questions of comity. This work was first taken up by the Decennial Conference of Missions, and later by the organization formed by the Edinburgh Continuation Committee, i. e., the National Missionary Council formed of 42 members, and eight Provincial Representative Councils each with a Secretary. The latter meet once a year, and through their various committees receive reports and discuss problems relating to missionary policy. Each mission is assigned a certain number of delegates and elects its own representatives. There is also a South India Missionary Association with an Executive Committee of 14 members which deals with the problems of the work in the southern part of the peninsula.

FOREIGN MISSIONARIES.

In the whole of India there are 5,200 foreign Protestant missionaries, by far the largest number at work in any non-Christian country. Of this number there are 2,076 men and 3,124 women, including missionary wives. The relative number of single ladies has greatly increased during the last two decades, and now there are over 1,800 unmarried women giving their lives to the women of India. Added to this force of missionary men and women are 38,458 of the men and women of India who are giving themselves entirely to Christian service, and are more or

less supported by mission funds. This force is increasing very rapidly. This means between seven and eight Indian workers for every foreign worker on the field. Of these 1,665 are ordained men, considerably more in number than the foreign ordained missionaries, the proportion being about ⅛ more Indian ministers.

This large force of Christian workers is not, however, very evenly divided over the country. The Madras Presidency is away ahead of all other provinces in actual number of Christian workers, and even more so in proportion of workers to population. Madras and Hyderabad together have more than 60 per cent of all the workers. In the proportion of workers to population they have one worker to 4,688 souls.

Next to Madras is the Bombay Presidency, both in number of workers and in their proportion to population. The largest per centage of workers to population is to be found in the district of Kaira, with one worker to 1,207 of the people. While the greatest percentage of people to one worker is to be found in the native states of Baluchistan where there are 107,906 people to one worker. It is considered that where a section of country has less than one worker to 40,000 people it is practically unoccupied.

In view of all the facts presented above some may think that so much has been done that further effort on the part of the home churches to send out missionaries and funds is unnecessary. If such should be the case our aim in giving this summary would be completely frustrated. In a century of missions much has been accomplished, but in comparison with what remains to be done it would seem as if the fringe had barely been touched. Over 100 millions or one-third of the entire population, are still beyond the reach of the existing missionary organizations. Large districts in the north and the whole of many Indian subject states have so far had no opportunity of coming under the influence of the Gospel.

Therefore, while we give thanks for all that has been accomplished, we earnestly plead with the church at home to give herself in renewed earnestness to the great task before her. We have not a shadow of a doubt that India will be won for Christ—how soon, depends, humanly speaking, on the church at home, and the church in this land. That the home church may be faithful to the trust committed to her, and that we as missionaries may be faithful in leading out the Indian church to seize the day of her opportunity and arise and shine for the honor of her Lord, and the salvation of her own land, is the prayer that is going up from many hearts all over this great country.

Note:—The figures and facts stated in this article have been taken largely from the Protestant Missionary Directory 1920-21 supplemented by the Year Book of Missions published in 1912, since when there has been none issued.

FOUR GENERATIONS OF CHRISTIANS IN INDIA.

QUESTIONNAIRE

By Mrs. E. L. Porter, Editor for India.

1. What country was first interested in sending Protestant missionaries to India?
2. Name the two men first sent as missionaries.
3. Who was said to be the father of modern missions?
4. How did he get to India and where did he settle for work?
5. Which is the oldest missionary society?
6. Name a famous institution which dates from this time.
7. When did American missionaries first land in India?
8. What was done with them? And who among them founded a mission in Burmah?
9. What do you know of the Syrian church?
10. In what part of India is it located?
11. What is its present condition?
12. When and under whose rule were Roman Catholic missions instituted?
13. How many missionary societies are there working in India at the present time?
14. How many foreign missionaries?
15. What percentage of these are single ladies?
16. What percentage of ordained Indian ministers to foreign ordained men?
17. How many mission colleges? How many of them are for women?
18. Name three well known colleges?
19. Tell what you know about the mission printing presses.
20. What is your opinion about industrial work as a missionary agency?
21. How may this be used to develop independence in the Indian church?
22. What makes the need for such training most urgent in these days?
23. What do you know of agriculture in India?
24. How many mission hospitals and dispensaries are there?
25. How many foreign physicians? Men? Women?
26. How many foreign trained nurses?
27. Name two well known mission hospitals.
28. To what societies do these belong?
29. What forms does evangelistic work take?
30. What is the chief method employed in reaching the shut-in women?
31. Tell what you know of the mass movements?
32. What influence had the mutiny of '57 on missions?
33. What was the East India Company?
34. When did the Punjab come under British rule?
35. What noted English statesman was the means of opening India to missionary enterprise?
36. When was the British and Foreign Bible Society founded?
37. About how many Bibles and portions were issued by it in India last year?
38. How many languages are used in India?
39. Into how many of these has the Bible been translated?
40. Tell something of the difficulties of translation.
41. Tell about the work done by the London Missionary Society in Bhutan on the borders of Thibet.
42. How are Bibles sent into this "closed" country?
43. Where is the mission located that is supported by the Disciples of Christ?
44. Tell what you know of the beginnings of our own mission work.
45. Who were our first missionaries? And when did they come to India?
46. How many foreign missionaries had we on the field in 1920?
47. What is the sum total of our Christian community according to the statistics for 1920?
48. Name and locate three large girls' boarding schools.
49. Name and locate three other institutions of our mission.
50. Tell what you know of the progress of the N. W. M. in our Punjab mission.

Answers to the last six questions will not all be found in this issue, but those who have been readers of the magazine during the past year will have no difficulty in answering them.

FOREIGN CORRESPONDENCE.

SUDAN

Mrs. R. L. Edie, Editor.

THANKSGIVING AND PRAYER IN THE NORTHERN SUDAN.

We have many reasons for Thanksgiving in our work here if we do not allow the many, many little discouragements, which we meet every day obscure our encouragements, and I fear that too often this the case, for the discouragements, mostly right at the time, appear to be much greater than they really are and when we go bravely forward to meet them how often they disappear entirely and we then begin to realize how small is our faith.

For the greater part of this past summer things looked very discouraging for our work here; the Moslems were working against us in every way they could and were cursing the school and saying that they would not send their children to our schools and so black did things look for a time that discouragements seemed to assume the proportions of a mountain but we were far from defenseless before this mountain for we had prayer and were not dismayed; gradually the mountain began to disappear, our schools have opened and a more auspicious opening I think that I have never known. But we can see the forces are on their guard so that we need to continue to pray that prejudices may be removed, that the Spirit may work mightily in our midst during the weeks and months to come.

We are thankful for the interest and help which a few of the British officials have given during the trouble this summer, for the way in which they dealt with those working against us but we would continue to pray that His work here may receive more and more favor of those in authority here.

III. We have just welcomed Dr. and Mrs. Sowash back to the Sudan and our hearts are filled with thanksgiving that they are with us once again, we need their counsel and experience.

IV. Our hearts are filled with gratitude for the way the Home Church is supporting their work out here, for the number of workers they are sending out, for their material support of the work, and for their prayers, but it is not enough, we need more workers, we need more support, and especially do we feel more and more the need for the support of their prayers. "For we wrestle not against the flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

V. We would offer prayers of thanksgiving for the two Moslem girls who have recently in spite of bitter opposition come out on the Lord's side, but we would also pray and ask for your prayers that they as well as all who bear the name of Christ here in the Sudan may be kept strong in the faith, may realize the responsibility which rests upon them of witnessing for Christ in deed as well as in word, that there may be those found who will be willing to give their lives in His service in this needy land.

VI. A new Government school has been opened in Omdurman, they are offering much higher salaries than we can offer or would want to offer our teachers and naturally it will cause a spirit of discontent among our teachers and training class girls, so it is our prayer that they, teachers and girls, may get the spirit of service, that the verses which we in the Girl's Boarding School have taken as our verse for the year..... "But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many," may come to mean much to them and may transform their lives, and in turn react on the lives of many, many others here in the Sudan.

VII. We would mention the visit of the Delegation from the Home Church to us, how thankful we are to have them with us for their encouragement, for the inspiration it gives us; it is our prayer that their visit may be not only a blessing to us and the Sudan but a blessing to themselves and the Home Church.

ELSIE E. GROVE.

WAS YOUR MONEY SPENT SO AS TO REAP SOULS FOR CHRIST?

The investments that the churches of America have made and especially in the Girl's Boarding School have been accomplishing great things for the Kingdom of God. We read from the "Sudan Times" of May 21, 1921. The American Mission Girls' School at Khartum North was the scene of a very interesting celebration yesterday afternoon, which was attended by a very large number of the relatives of the pupils, the friends of the school and others. Speeches, songs and recitations were delivered by the pupils, and were good evidence of the excellent work which the school has been doing."

As the program was rendered it was quite evident that during the year Christ, the Way, the Truth, and the Life had been taught. It was not told us that the Bible was in the course of study but it was made plain by songs, scripture passages and recitations.

But perhaps you are asking the question, "Have you seen any evidences of the Fruits of the Christian Life in those who have attended school?" The evidences can be seen daily by our Mission. Just this week two of the former pupils of the school called at the Mission House. One a mother of three little girls and the other a teacher of the only girls' school in Dongola District. The mother is a bright looking woman and the instant one talks with her it is made known that she has something within her life that keeps her happy. Mention has already been made of the teacher in the June Number of this year in the article, "Graduate Girls." Her name is Neima. In the conversation with her I found out that she was not only teaching school but was helping some of the mothers of her neighborhood in giving them advise about their sick babies. Neima is not a nurse, by any means, but had been observing while in the school and now she is teaching those mothers to be clean in dealing with their children.

You have stated the question, "Have you seen evidences?" and at last you are asking, "Do you see any evidences Now?" How we all wished that you could visit our Sudan and see those girls in the school as they are being transformed. Not daily, no not as rapidly as that. It has been a long slow process but a sure one. Two have come during the last year to acknowledge Christ as their Savior, and now one more is waiting Baptism. We can see that three or four are ready to accept Christ. There are others but they are held back by some parent or relative. It has been our prayer for some time that these few who are timid believers would come out and follow their Savior and in so doing perhaps bring others into the Kingdom.

During the last summer there has been a very strong feeling spread abroad among the people of Khartum against Christians. This was brought by two girls openly accepting Christ as their Savior. These two girls have been enduring insults and abuses from parents and friends. One is not allowed to go out of the house. I have tried to satisfy myself with an answer as to the reason for all of this. My conclusion is that Satan is trying to hold his ground and is fighting to keep his followers. The outcome of all of this I believe is that more people have heard some of the Truth than they otherwise would. They are trying to find out the secret why these girls are enduring so much for the sake of Some One Unknown. I am sure that some of the people of the Mohammedan Court made the most of their opportunity by asking and enquiring about the fundamentals of the Christian belief. Such questions as "Who is God?' Is God, the Spirit and Christ One? Where do you pray? Do you have to go to your church to pray? etc."

There is another question that you will be asking, "Will you see the evidences of Christ?" We are quite right in believing that great things are to be accomplished for God. As Martin Luther has said, "I have had many things in my hands, and I have lost them all; but what ever I have been able to place in God's, I still possess." This is God's work and He will work. The girls of the school will continue to be taught the Bible and cared for as perhaps they have never been cared before. Under the instruction of the Mission-

aries and the teachers these girls will accomplish more than they have ever accomplished. I am about convinced that the people from other beliefs are fearing what will be accomplished and that being the case there must be a firm foundation for a great work. Today these girls are testifying to the Truth that they know and have learned. One of the girls, of her own free will, is helping her sister to free herself from marrying an old sinful man. We do not know the particulars of the case but she wrote a letter that she and her sister would return to the school in a few days, meaning that the girl was not to be married. We almost feel that another soul has been born into the Kingdom. Although this little girl has not taken Christ yet she knows the Truth and with the influence of the school the work begun will someday be completed.

We cannot say that all of God's plan has been worked out for those lives that are being lived out under the influence of the Girls' Boarding School. God only can be the judge. We do know that the school has transformed the lives of a crowd of girls. We know that it has cost large sums of money but Christ did not set the price on a Soul but he did say, "Joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." MRS. R. L. EDIE.

SUDAN NEWS NOTES.

Mrs. J. A. Heasty.

On Sabbath morning, April 24, we were much alarmed when we heard rumors of a fight between Fajur and Fatwar.

Trouble had been brewing for several days between these villages; as Fajur had stolen some of Fatwar's cattle. The Doctor had already dressed several broken heads, the result of club fights.

As soon as the report was brought the men climbed the wind mill and watched developments by means of field glasses. Very soon they saw the natives were preparing for battle. They thought something must be done immediately to keep them from fighting if possible. The men came back to the house and we gathered together for prayer. Then Mr. Guthrie, Mr. Heasty, and Dr. McCleery, who had gathered together some medical supplies, crossed the river and approached one of the leaders. Mr. Guthrie talked to the chief of the Fatwar, Naduk, who was the first christian here at the hill. After much persuasion on his part his men turned back but not before several war cries had been given and small groups had made a mad rush forward clashing together their spears and clubs.

The ladies of the Hill spent some anxious moments until the men returned two hours later saying that the fight had been called off for that day.

Several days later the Government inspector of this province came up. He was told of the trouble and told Mr. Guthrie to send word to the villages that should they go to battle the young men would be taken to Khartum and heavy fines imposed. The message had no sooner reached the village until the report came that the cattle had been returned to their owners. A few days later the king arrived had the trial and the culprit was taken to the capital of the province.

Niding who has been the Doctor's helper at the clinic for more than five years and who took charge of the clinic when no doctor was here has been very ill for almost a month but seems to be some brighter at the present writing. He is a very valuable helper as he can speak and write Arabic, speak English quite well, some Dinka, and then his own tongue the Shulla.

Tuchia, one of the language teachers of the new missionaries got his leg broken by the bank caving in while digging sand along the river bank. He was bringing sand for the new house that is to be built here at the Hill this coming year.

The hearts of the missionaries at the Hill were brightened by an extended visit from Mrs. Ashenhurst, Miss McIntyre and the Misses Coies; Mr. Shields also paid us a short visit between boats. These persons are all on their way to Abyssinia for their summer vacation. We also had the privilege of speaking to Mr. and Mrs. Russell and little Caroline May and Miss Beatty as they passed through on their way to Abyssinia.

INDIA

Mrs. E. L. Porter, Rawalpindi, India, Editor.

THE SUMMER BIBLE SCHOOL AT SANGLA HILL.

The Khangah Dogran missionaries brought their village pastors, workers, and school teachers to Sangla Hill to join with our people in the annual Summer Bible School held for ten days in May.

Most of the men brought their families, so our compounds became a camp. The district tents were used for all who could not find room in servant's houses and empty store rooms. In general the people kept happy and well, and voted to have the school meet in the same way the next year. There was no complaining and no quarrelling, perhaps because every one was kept too busy to quarrel.

Each evening the men played volley ball for an hour before supper. The women went for little strolls into the jungle across the road. One evening some of them climbed the hill for which this place is named. Most of them have never seen the high mountains, and these little hills seem wonderful to them.

On certain evenings those who had girls in the boarding school here were allowed to visit with them. One tiny maiden's heart was going to break if she couldn't come and stay with her family while they were here, so she was allowed to come, and she went back to school each day for her classes.

Another little girl began to cry as soon as she came, and kept it up till she got what she wanted, a doll. I made it of muslin and cotton with pen and ink face. But that started something that isn't quite finished yet for all the little girls wanted them. It was good practise in designing doll dresses. Some of the women helped me one day. Other leiure moments were spent in giving doses and adjustments to two or three dozen people in a day.

There were plenty of meetings. The first one in the morning was a short devotional meeting led by Mr. Ross, then a talk on methods of study and teaching by Mr. Picken. This was followed by the Bible study period, one class for men, and two for women. I had the class for those who do not read, and Miss Jane Martin for the educated ones. There were babies in all the classes.

Mrs. Ross had a class for the children. When it was half over she sent them on a run around the house for exercise. Mr. Ross gave the men some exercise, too to keep them from going to sleep, but I let my women sleep all they wanted to in class for they were tired. On still warm nights the mosquitoes kept the babies restless and fretful so that the mothers did not get much sleep.

The early afternoon was for rest, but most of the people preferred to visit or go to the city. One of the Padri sahibs had a baby organ, and he sang Psalms early and late. His tunes made good lullabies.

The four-thirty meeting was held in the school hall. The other meetings and classes were held on verandahs, and on the grass under trees. Dr. Anderson and Dr. Martin, Sr. were with us for some of the afternoon meetings, while our own evangelist took others. One of these afternoon meetings was devoted to discussion on the work of the New World Movement.

In the evenings we had prayer and praise meetings, the men meeting on the badminton court and the women on our roof. We had leaders turn about from the women of both districts. There was a very short Bible lesson, some prayers and a grat deal of singing.

The morning Bible studies were some lessons from Acts III, John and 1 Timothy. The subject was "How to reach men for Christ." and a study of Christ's and the Apostles' methods.

We hope that we and the workers both have received a new vision of the work, Some of the women said they would learn to read before next year, and some promised to read the Bible through in and of our opportunities for service. two years.

MARIETTA HAMILTON.

The following items have been received from our sister Mission of the Reformed Presbyterian Church of the South.

MONTGOMERY. We had a regular course of study in our village this winter. The Fords enabled us to visit every circle at least five times. The examination of the classes was held in Montgomery on March 25th, and the Urdu Bible prize was won by the class from No. 58. We were pleased with the progress our people had made in the Bible."

PAKPATTAN. The Rev. J. W. Ranson writes, "Since returning from America we have been in camp about two months, and the balance of the time we have been on the jump here and there trying to get a line on the work again. Just now there are several big melas in this section, so we are having a great sale for the Word. I have disposed of nearly a thousand portions, and possibly 25 New Testaments, Psalms, and other books, besides several thousand of leaflets. The people are just as ready to hear as ever, possibly more earnest in their listening.

We brought back to India with us more than 200 dolls, 40,000 Sabbath School cards, and more than 50 Sabbath School rolls, and we don't have one too many!

The report of the India Home Mission Board always has a prominent place on the program of Synod. This year it was of unusual interest. The home missionaries have a difficult field, especially Padri Yusuf working in Mianwali district. Living among a hard bigoted people, he shows great tact in dealing with them, and always keeps cheerful, hopeful, and successful. Some of the best converts have come from his field.

Hafizabad district reported 600 converts, and a church organized with a pastor almost self-supporting. The report of the treasurer of the Home Mission Board showed a substantial balance in hand. The new budget adopted looks towards a large expansion of the work.

Dr. Scott resigned the Presidency of the Seminary, as he felt the place requried a younger man. Synod expressed deep appreciation of his long faithful service, and honored him with the title of President Emeritus. Dr. J. H. Martin was elected to take the place left vacant by Dr. McConnelee, and was made President.

EGYPT

Minnehaha Finney, Tanta Egypt.

THANKSGIVING DAY IN ASSIUT, EGYPT

While it is still fresh in my mind I want to tell you of a thanksgiving meeting I have just attended. The Americans have an excellent custom once a year of reviewing their blessings. To-morrow will be "Thanksgiving Day," with chicken and pumpkin pies, but to-night has been Station Prayer Meeting.

Miss Bennett for the hospital, Miss Ruth Work of the Pressley Memorial Institute, Professor Russell for the College and Miss Lilian Trasher for the Orphanage each spoke of the blessings in their particular line of work, and when it was all added up,—well, it was pretty literally "If I would speak of them, they are more than can be numbered." And it was things that are happening under our noses—not just in the past.

Miss Bennett goes into a ward and finds the Evangelist there rejoicing over a man who has just been converted. Someone goes out to a village and speaks to a man about Christ. "You need not tell me about that," the man says, "I heard it at the Hospital." Partly with the help of Dr. Eddy's meetings, 27 young men from the college joined the Church at last Communion.

Miss Lilian's little speech was in its way the most interesting of all. It was ten years since she had begun her work among the orphans, she said, and she could testify that never once had God failed her. When she first proposed to build everyone was against her—missionaries included. She had no board back of her, and indeed she thought it was better to have God than a board—He seemed more ready to help you with your crazy ideas. Dr. Henry said to her: "Don't build. You'll have just a white elephant on you. You'll begin and never be able to finish." "Well,

she said, "I'm going to begin anyway." "Oh, well, if you will do it—there's a pound! But I tell you, you oughtn't to." She went to Mudir. He said, "Don't do it!" She went to someone else. "Wait till the war's over." On her own, with £100 she had gathered in America and brought over, she began. The land cost her £50. She found a contractor who was willing to build bit by bit as she found the money. He laid the foundations for the other £50, and she set off into the villages to gather more. So it went on till there were a few rooms into which she and the children moved while the rest was being built. (This was some years after her work among the children began. She just rented a house to start with.)

As for money, it has come bit by bit as she needed it. She kept a sacred reserve for some great emergency, and gifts would come just in time to get necessary food. One day she had about only 20 piastres in the house (4/-) and one of the "Holiness" missionaries wrote to say he had been told of God to send her a pound. When the milkman's bill used up all she had left she sent to the post office to see if the mail had anything for her, and two pounds was the result. The children were shaping well, though she said they were too young yet to give very definite results They would come and wake her up in the night. "Good gracious, what is it now?" "Mama, think of something we can do for the Lord." "I should think you're doing something for Him now, looking after the other children." "No, Mama, that's your work—looking after us. We want to do something ourselves." I have put her words as nearly as I can remember them. Miss Lilian is very fresh.

We had our Thanksgiving picnic next day. There was a general beat-up at the Gardens, and a plentiful lunch spread out on the grass. After that came games, and it was interesting—though not altogether convenient—to have a circle of Egyptian young men watching with great attention a spirited game of baseball. Possibly it was the sight of men and women playing on equal terms that so attracted them, and one felt that the influence of it might be very healthy.

Mr and Mrs. Guthrie, on their way to the Soudan, were able to be present at Thanksgiving, but a blank was caused by the absence of Dr. and Mrs. Henry, owing to Mrs. Henry's rather severe illness. E. R. BALLENY.

N. B. The above article was written as you see by the date, a year ago. Against the writer's will I saved it to be used in the November Magazine near thanks giving time so as to be read with the thanksgiving spirit—Minnehaha Finney.

We had a delightful party on yesterday afternoon, Aug. 12th, given by Mrs. Lulu Harvey Birbari in honor of Mrs. Ewing on her 90th birthday. She invited the missionaries who were here and a few other friends. She certainly did the part of a real hostess in every way. Delicious refreshments were served and all enjoyed the afternoon. It is not often that we have an opportunity to make an occasion like this and I thought it would be nice to make mention of it in the magazine. If any one else sends an account of it that will be better perhaps—but if not I thought that you might like to make note of it. Mrs. Ewing was pleased at being remembered by so many of the missionaries as well as others. I think that there were about thirty at the party.

Mrs. Ewing was 90 years old and has been in Egypt since 1860. How many years? Sixty-one years! Many changes have taken place during that time and Mrs. Ewing tells much that is of intense interest.

AMERICAN MISSION, CAIRO EGYPT.

We are in the midst of our summer Association meeting at Ramleh. There are over sixty missionaries, including short term workers, giving thanks to God for the wonderful way in which he has blessed the work in Egypt during the past months, and under His direction planning not for a denomination but for a national mission and native church.

We thank Him for your prayers; we ask you as you gather for prayer that you remember Egypt. Remember the

Muslim people numbering 200,000,000 the center of whose propaganda lies within the Delta of the Nile. God help us to a realization of the awful need—where there is no conception of SIN; where there is no conception of a God of LOVE and PURITY and HOLINESS, and hence no need of a Savior. Pray forth the only Power the "Dynamite" of the Holy Spirit that can and will demolish this satanic system.

God has blessed our individual language study and within our six months has already given opportunity for presenting the Gospel. He has heard prayer in raising up workers for the work near us in Cairo. We know you are interested in women's work for women and children's work in Muslim lands. We know you have prayed. In answer to your prayers He has sent us not a mere "Reader" of the old type, but a young woman graduate of the Canadian Mission School in Assiut, Miss Wadia Faltas, who promises to be a real Bible teacher and soul winner. She has been assisting our Miss Isabel Hosack in the Haret es Saqqain School and her love of the Lord and His lost children has been manifest. She is an orphan and speaks English fluently. Her work will be difficult. Some of our Bible women fear to visit Muslim homes, and spend much of their time with Copts. In her special district many Muslim homes will be accessible because of the attendance of the children in the school. Pray that the Lord will do a mighty work in the hearts of these mothers, and give this worker a faithful testimony to the saving power of our Lord Jesus Christ.

We know you will be interested in our first Muslim wedding. It was a double one, that of two brothers. Of course, we did not see the real wedding. The only ceremony had been when the contract had been legally drawn up by the fathers of the young people some weeks previously with a payment of $150 for each of the girls and the promise of $150 more.

The interesting part was the brides' home coming. This is a feasting and merriment and of sadness too.

Early in the afternoon we left for the village of blank a good hour's walk out in the country. The peasants were waiting for the "distinguished foreigners" and long before we reached our last "water wheel" or crossed our last ditch we had an escort that would have done honor to a Muslim governor. How we did wish for an opportunity to give a real Gospel message to those hungry hearts, for an opportunity to gather every one of those children into a school and teach them of the love of the Lord Jesus. Absolutely no evangelistic work has been done among them, we understand.

It was not yet six, but the procession was waiting for us, and on our arrival it started. First we moved to the open desert for an exhibition of magnificient Arabian horses, which danced, raced, and performed feats of grace and beauty that would have pleased Pharaoh himself.

Then the long line with the two girls in the "light proof" carriages came to the grooms house. One girl, heavily shrouded in black, walked in, but the other was carried in proper fashion on her brother's shoulder. Few women were in evidence. As foreigners, we were entertained with the men in a big gorgeous tent. Here we remained with a few interruptions for the next three hour, occasionally waited upon with cups of Turkish coffee scented with rose essence, with varied soft drinks and constantly revisited by the relatives of the grooms, with ever renewed expressions of pleasure and courtesy.

The two real interesting events of the evening came at long intervals. First there was the dinner. Invited to one of the first tables, we may have received better fare than some of the others, but we understand that all of the two hundred and more guests were feasted. You would not be interested in all the details of the dinner, but even you could not have better managed than we to consume the enormous quantities of meat placed before us. Six out of the eight courses were meat. This is the Egyptian's idea

of luxury to which he looks forward for years. You would have laughed, however, to see us trying to manipulate fingers for forks, and spoons for soup plates.

The other main feature, reserved for the women alone was "seeing the brides." Poor children! Your hearts would have ached to have seen them—each one shut off in a tiny room with her mother and two or three other women. None of the gaiety was for them. Gorgeous in wrappers of tinselled tissue, they sat in state to recieve congratulations. The rooms were bare and dreary. In one corner of the floor was a covered mattress. In another the brides contribution of bed clothes—an imposing pile of comforts and pillows. To each of the girls we extended our good wishes, while our most experienced worker added a word of testimony. Somehow there was a note of real sadness in it all. Probably neither of the brides had been allowed out of the one or two roomed huts since she was ten. Now the imprisonment was simply confirmed. Hers henceforth was a life of slavery with a probability of other wives' being soon taken into the "home." None of the peace or the joy of the Gospel was hers. Oh, that we might reach these young people quickly before they pass on forever Still there is hope especially for this village. The finest looking young man in the whole company was Sheikh Ibrahim, the elder brother of the grooms. You will understand how thorough has been his training when you know that he is from the Azhar, the greatest Muslim "University" in the world. However, he is an inquirer—praise the Lord, Indeed he has about reached the point of open confession, after long consideration and working of the Holy Spirit. Do pray for him that God will give him a good testimony in preaching Christ.

Pray for the others too, to whom the Word was given, that it may not return unto Him void. We thought on our way home over the dark lonely field paths of the glad day coming when a table will be spread for another wedding Day. Already the invitations are out, and "whosoever will may come." The Bridegroom is near. Pray that many of these dear people of Egypt may be caught up to meet Him when He comes. Sincerely for His Namesake and service.

ELIZABETH JAMES NORTON.

THE FOWLER ORPHANAGE

As Seen By A Summer Helper.

What thoughts and feelings the word "orphanage" stirs! The Summer helper, who knows next to nothing about orphanages in the East and only about story book orphanages in the West, had visions of poor little uniformed creatures going and coming en masse at the dictum of a skilled controller, who, from her point of vantage, watches the orphanage traffic, shifts the levers with cool precision, setting this or that into proper course from her distance, and keeping the whole in ordered motion within the well squared, high, forbidding, walls, the poor little orphans, meanwhile, pining spiritually for want of love and care of father and mother and encouragements to initiative.

But the first visit to the orphanage was an introduction to facts. The outside walls, if forbidding, enclose a charming garden with two huge banyan trees sending out their root branches in their feeling after still vaster proportions, four magnificent royal acacias, gorgeous beyond description with their myriads of scarlet blossoms, a grape arbour hanging with lucious fruit; ferns, olianders, and jasmine, not to speak of other flowers; in the rear another garden with sunshine and shade, for play and recreation: and in the midst a really handsome building of stately lines and proportions. The child of a king would need no prettier or better home. And this our orphans enjoy, the gift of the "Father of the Fatherless."

But what of the training of the "unfortunates?" It is two-fold, for the Orphangae is a home and a school.

There is, first of all, the cooking and baking to do. No servant is employed for this, nor for other work, except one necessary man-servant who lives on the premises with his wife and family and does the buying and other errands in a land where girls and women are not expected to be much on the street. The

girls employed in the kitchen learn how to prepare all the simple dishes of the country, the Egyptian teachers themselves having determined the diet which by the way is really quite correct from the standpoint of nutriment. Other girls rising early three times a week, prepare and knead the great quantity of bread required for the family and send it to the public oven according to the custom of the country. The summer helper looks forward to baking days, for the girls never forget to furnish her with a clean, fresh delicious warm loaf. Certain other girls have a little training in European cooking and house keeping, as they are taught to serve the Superintendent and any helper or guests she may have.

Then there is the training in matters of personal cleanliness. As the older girls show ability for further book-education are sent away to school, and others are in demand for hospitals, missionary homes and similar situations, the number of little girls exceeds the number of older ones by far. It therefore becomes the necessary duty of certain older girls to dress, wash, comb the hair, and mend for the little ones. On certain days these same girls wash the clothes, a task of considerable importance, as each child has two changes weekly besides the Sabbath dress. Can any one fail to see what a training school there is in these labours, and how necessary it is that there should be helpers sufficient to teach and to inspect their work?

Thirdly, there are house duties. Even the tiny girls can help in the daily sweeping and washing of the floors, and in making the beds. As the Summer househelper writes they are banging and splashing about her in process of summer house cleaning. She was delighted and amused the other day with a conversation overheard between the Superintendent and a teacher. To their distress and labour they had discovered in making their rounds that they were obliged to institute a tremendous crusade against the small enemy which sometimes lurks in beds. "You know," the Superintendent was saying triumphantly, "even these creatures are a blessing, for how could we ever teach our girls how to keep their homes clean and wholesome if they did not meet and fight this enemy here?" And perhaps the teacher and summer helper learned a lesson in practical Christianity as well as the girls.

Sewing is another great matter. Let any mother of a large family at home give a thought to the Fowler Orphanage Mother of forty three girls, little and big, and thank God that she knows how to cut and fit and has ingenuity. A large part of the girls dresses are made from cast-off clothes sent in. Can you picture the Mother of forty three turning the goods and conjuring with her thoughts to devise a pattern to suit the sort and quantity of material in some donation? Can you see her cutting a dress and underclothes for each of forty-three girls? One could long to go to well piled counters at home and buy forty-three ready made dresses, but perhaps the providence that requires individual attention is no disadvantage though one sometimes wonders how long the strength for such arduous labours can be expected to last. But the girls themselves do much of the sewing, and as soon as they are able, make and mend their own clothes.

As to schooling, several hours are given every day to elementary studies. Some will never go far beyond simple reading, writing and arithmetic. This will be sufficient for their sphere in life. Others have gone to teacher's training school and other advanced schools of the American Mission. The number of girls who have gone out into useful and honourable positions is astonishing. It is as if God were giving special grace to the humble. The orphanage staff of teachers and helpers itself is almost altogether made up of orhpanage girls grown up. Some have been married. A summer grief which sent the heart of the Orphanage Mother, (for no mother at home loves more truly than does the Superintendent of forty-three) was the flight of one girl of fifteen, persuaded by relatives who have by this time, doubtless married her to a Moslem relative; and a sad change it will be to the happy care-free child, from infancy almost, under Christian protection.

But what of religious influence? One wondered at first in passing the dormitories what so many little girls were doing, sitting bolt upright in their beds, others standing or kneeling on the bed perhaps swinging on a bed post with eyes shut. Upon inquiry it was found that they were praying. The length of time they remain so it astonishing.

The daily chapel exercise in song and prayer, the Bible lessons and the prayerful interest of superintendent and helpers are ever powerful influences, and one can never forget that it is a God-fearing school. The atmosphere of trust for daily bread, too is inspiring to faith, and the Father's unfailing response to the cry of need is not less than marvelous. Clothes, food, and money come from varied sources both from Egypt and America.

And so while orphan is a word to call out our pity at home, in a land of false religion and stupid and wicked practices, an orphan in a Christian Orphanage is a child of high priviledge. A sight which the summer helper saw from the dining room window only yesterday may make this statement clear. She was examining the food and showing her nice, sturdy, girl helpers how to keep it out of reach of the ants, she heard dreadful screams. Flinging the shutters open she saw an awful sight. Perhaps not more than five rods away, a child of about five, running as fast as its little legs could carry it, was being pursued by a husky man, a horrid stick in hand, beating the back, head, legs of the child. Any part he could strike and as hard as he could lunge his blows. Finally seizing the little body, he jerked it up by the two arms, lifting it as high as he could and threw it—not dropped it—threw it with might and main upon the hard road, adding kicks to the now almost quiet form. Two or three streat sweepers ran up politely protesting, picked the child up, wiped the head and face, and slowly led the wretched little thing away, the brute still pushing at it in his rage.

Now this child was apparently no orphan. It was suffering what, I am told by old residents, many a child suffers from those who bear the name of father. The incident shows the extreme suffering a child of wicked parents can endure; but one can safely say that in point of discipline, systematic training. Christian teaching and practice, and in sanitary living, these little ones in the orphanage without earthly parents have much in their favour that the children even in the better homes do not enjoy; and why should they not have, for are they not God's children, the children of Him who calls Himself the "Father of the fatherless?" And they are entrusted to our care as to stewards who must give an account.

MISS STRONG.

We have given space in this issue to the most interesting Missionary material. From the first to the last page, read carefully and think deeply concerning all that you may read.

Our next issue, the December Number, will begin the study of "Facts and Folks in Our Fields Abroad," also "From Survey to Service." SEE PRICE OF OUTLINED PROGRAMS in this issue. —Editorial.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.

805 Taylor Avenue, Avalon, Pittsburgh, Pa.

Business Address: 905 Publication Building, Ninth St., Pittsburgh, Pa.

WHAT HAVE YOU WE DONE TODAY?

We shall do much in the years to come,
But what have we done today?
We shall give our gold in a princely sum,
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear.
We shall speak the words of love and cheer,
But what did we speak today?

We shall be so kind in the after while,
But what have we been today?
We shall bring to each lonely life a smile,
But what have we brought today?
We shall give to truth a grander birth
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth;
But what have we fed today?

WHEN SHALL I RENDER MY GIFTS TO THE LORD?

"It is only too true that "we give Thee but Thine own," but if we make the gift when the blessing is fresh in our minds it will not be an unremembered blessing. Never a day passes without general and specific causes for thanksgiving. But if you left your offering until the close of the year how many of the special blessings could you recall? If day by day your box grows heavier and your record longer think of the effect of accumulated gratitude. It is an investment that pays heavy dividends in character and service."

DISAPPOINTED IN YOU.

Mrs Margaret Botome once told of taking a New England girl to South Florida. They arrived on the east coast during the night. A cold spell had swept over the whole state. Next morning the girl ran to her window to see the wonderful flowers and fruits in January; Everything hung brown and frost-killed. With tears in her eyes she cried "O Florida, Florida, I am so disappointed in you!"

What must the heavenly Gardener say when He looks at many of us!

No thankfuness in our hearts, no blossoms of praise in our hands, no fruits of thanksgiving to be found.

If we refuse to take a thank-offering box, if we neglect and lose it after we take, will He not say: "Oh Christian, Christian, I'm so disappointed in you!

And the neglect, like the giving, does not end with ourselves. As lives are blessed by our giving, so lives are impoverished and souls lost by our neglect. For "how can they hear without a preacher, and how can they preach unless they are sent."

MRS. H. C. BELL.

THANK-OFFERING QUESTION BOX.

What is the name of the new pageant and how many persons does it take to present it?

The World Call. The central figures are the United Presbyterian Spirit of Missions and the Spirit of Thank-Offering. The first tells of the interest in missions of our church from the very first. Reviews the work accomplished and says that one of great helpers during all the years was the Women's General Missionary Society. Many spirits have aided the women in their work. One of these is the Spirit of Thank-Offering. This spirit then tells the history of the beginning and what has been accomplished through the years. Then asks the question, "Is my work over?" To answer this important question the United Presbyterian Spirit of Missions summons a representative from each of our fields at home and abroad. Each tell of the great need of their own people and plead for more workers.

After these appeals the Spirit of Thanks-Offering makes plea for a greater offering than ever before that the millions now knowing Jesus Christ as their Savior may hear and believe.

The following are the characters. If some societies think it is too many the

second one of the fields having two representatives can be omitted.
United Presbyterian Spirit of Missions.
Spirit of Thank-Offering, and six aids
(These do not have a spoken part.)
Trumpeter.
Indian Girl and Indian Boy.
Girl of Egypt.
Italian Girl.
Hindu Boy and Widow of India.
Freedmen Girl and Freedmen Boy.
Sudanese Girl.
Mountain Girl.
Abyssinian Girl.

All directions for presenting it are found on last page of printed pageant.

What was the date of the first Thank-Offering?

May 9th 1888 at Washington Pa. The President of the convention presiding, Miss Mary Clokey.

How long have we used the Thank-Offering Boxes?

First ones sent August 1892. (Send for History of the Thank-Offering).

What is the total Amount of the Thank-Offering?

1888-1920. $1,578,790.52.

I am the new Thank-Offering Secretary of ..... presbytery. Should I send my expense account of postage, etc to the General Treasurer?

No this account should be presented to Executive Committee of your presbyterial and the treasurer instructed to reimburse you.

Should I send the report of our thank-offering direct to the General Thank-Offering Secretary?

No! Please send to the Thank-Offering Secretary of your presbyterial.

THANK-OFFERING SUPPLIES.

LEAFLETS.

The Mission of a Thank-Offering Box, by Maud M. Wright.
The Christian's Song of Thanksgiving, by Mrs. Mary Clokey Porter.
Whose Is It? Mine or God's?
Missions—The Thermometer of the Church, by Mrs. Mary Clokey Porter.
Mrs. Morgan's Quarter, by Kate Summer Gates.
What is a Thank-Offering, by Rev. James Harper D. D.
Suppose. A Talk with Myself.
How to settle the Missionary Problem, by Willis R. Hotchkiss.
History of The Thank-Offering, by Mrs. O. H. Milligan.
Why I Give a Daily Thank-Offering—A Bible Book Mark, by Mrs. Mary Clokey Porter.
A Daughter of Tyre, by Mrs. Lydia I. Wellman.
What has been accomplished by the Thank-Offering, by Mrs. W. H. Vincent.
Life Membership Fund, by Mrs. J. B. Hill.
At Life's Daily Crossing, by Mrs. O. H. Milligan.
Why Give a Thank-Offering? by Mrs. S. E. DuBoise.
Our Thank-Offering, by Mrs. E. A. Campbell.
Gratitude, by Mrs. O. H. Milligan.
Rashm's Missionary Hen (India) by Mrs. Eunice Foster.
Stories of Egypt's Thank-Offering, by Mrs. Grace C. Finley.
Prayer and Our Preparation, by Mrs. O. H. Milligan.
Message of the Return Blanks by Mrs. O. H. Milligan.

FOR SOCIETIES

Thank-Offering Message for 1921.
Blanks for Annual Report of Women's, Young Women's, and Junior Societies.
Blanks for Annual Presbyterial Thank-Offering Secretaries Reports.
Senior and Junior Thank-Offering Envelopes.
Boxes—Senior and Junior Thank-Offering Boxes.
Thank-Offering Creed.
Thank-Offering Poster.

JUNIOR HELPS

Services

God's Call to the Young 02
Children's Worship 02

Leaflets

The Missionary Potato.
What a Child's Penny Did in Saving Souls.
Prayers in Verse.
The Flower Gift.
The Little Rills.
Little Joe's Thank-Offering.
Georgia's Little Corner.
A Gift that Was Not a Gift.
The Boy's Thank-Offering.

THANK-OFFERING SERVICES.

New Service—THE WORLD CALL, by Mrs. O. H. Milligan, Price, 5 cents.

OUT OF DARKNESS INTO LIGHT, by Mrs. Mary Clokey Porter. Price 5 cents.

CHRIST FOR THE WORLD, by Mrs. Mary Clokey Porter. Price, 3 cents.

THE LIGHT OF THE WORLD, by Mrs. Mary Clokey Porter. Price, 3 cents.

VOICES OF THANKSGIVING, by Mrs. Mary Clokey Porter. Price, 3 cents.

Boxes—free for postage. Postage per dozen with leaflets 15 cents.

Envelopes—free for postage. Postage per dozen with leaflets 10 cents.

On account of different postage rates to all zones, an average of 15 cents is charged on boxes and ten cents on envelopes.

Leaflets free Postage 8 cents per dozen.

Thank-Offering boxes 30 cents per dozen to other denominations.

Leaflets, 20 cents a dozen to other denomination.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

MISSION STUDY TEXT BOOKS AND HELPS.

1921-1922

Foreign

Facts and Folks in Our Fields Abroad. (Senior), Cloth, 75c.; paper 50 cents.

How to Use "Facts and Folks," Price 15c.

"Facts and Folks" Pageant, Price 15 cents.

The U. P. Trail (Junior). Price 40 cents.

How to Use "The U. P. Trail." Price 15 cts.

Tickets for "The U. P. Trail" trip. One cent per round trip ticket.

Pictures of places visited in packages of twelve. 10 cents per package.

Missionary Lessons for Youngest Juniors. Price, 30 cents.

No separate help prepared. Suggestive questions included in each chapter.

Home

From Survey to Service (Senior). Cloth, 75 cents; paper, 50 cents.

Suggestions to Leaders of "From Survey to Service," Price 15 cents.

Playing Square With Tomorrow (Intermediates), Price 50 cents.

Stay-At-Home Journeys. (Junior). Price 40 cents.

Leader's Manual for "Stay-At-Home Journeys." Price 15 cents.

Pageants

Y. W. M. S. Service Station, Price, 7 cents each.

This is the pageant which was so successfully given at Fort Morgan Convention.

"Facts and Folks" Pageant, Price 15 cents.

This pageant is arranged in six scenes, one for each section of the study book, making it possible to have a short presentation with the study of each chapter.

New Leaflets

"Thank You," Price, 2 cents.

He Revealeth Himself to Babes, Price, 2 cents.

These are new narrative leaflets from Egypt.

December Program.

Use Prayer Cycle, pages 21, 22, 23, 24 and 31.

A Woman's Sorrow, Price 2 cents.

A Boy's Own Story, Price 2 cents.

Camping Season, Price 2 cents.

Cleaning Out the Well, Price 2 cents.

Dark India, Price 3 cents.

One Afternoon, Price 4 cents.

Means of Travel, Price 2 cents.

Phaggu and Jaggu, Price 2 cents.

The Claims of Suffering, Price 4 cents.

The People—Dress, Customs, and Manners, Price, 3 cents.

When Death Comes in India, Price 2 cents.

Women adventures in India, Price 3 cents.

Women of India, Price 2 cents.

We hope to have the Prayer Cycles for 1922 ready for distribution early in January. We are hoping for many advance orders, and that there may be a wider use than ever before, in both family and church life, of these helps to definite prayer. As formerly, 10 cents each; $1.00 per dozen; $7.50 per 100.

YOUNG WOMEN'S DEPARTMENT.

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Avenue, Dormont, Pa.

MOTTO: "PRESS THROUGH."

AIM: "HAVE FAITH THAT RIGHT MAKES MIGHT, AND IN THAT FAITH DARE TO DO YOUR DUTY AS YOU UNDERSTAND IT."

YOUNG WOMEN'S SPECIAL WORK.

Foreign Special: Support of Pasrur Girls' Boarding School. Amount needed, $4,4350. Home Special: Salaries of three missionaries: Miss Eva Johnson, Henderson, North Carolina, Jubilee Hospital; Miss Elizabeth McMillan, Frenchburg, Kentucky, Matron of Dormitory. Miss Laura Sawhill, City Missionary, Spokane, Washington, Amount needed, $2400.

NEW YOUNG WOMEN'S SOCIETY

Kansas City Presbyterial—Young Women's Mission Circle. Kansas City, Kans. 20 members; Pres. Miss Jessie Clyde, 38 South Porter, Kansas City, Kansas.

Colorado Presbyterial—Canon City, Mary A. Lawrence Guild—10 members.

Please report promptly new organization, reorganizations and even disorganizations. Please clear your dockets fellow workers and pass in all necessary information. Your society will not see its name in the Magazine, even if it is new, until it gives the facts for publication. Pass on the news.

No information regarding pioneer Young Women's work, antedating the societies of 2nd Xenia, Ohio, and Taylorstown, Pa. has as yet been received. Were there no such organizations prior to 1878? If you know of any, will you not send in the data? See in this issue of the Magazine an account of a pioneer Women's society.

IS YOURS OLDER?

We, the young ladies of Somonauk, congregation are interested in the inquiry concerning the oldest missionary society.

We have these few lines to send taken from the history of Somonauk U. P. Church, Chicago Presbytery.

"There is a note in the session book, that in the year 1856 the Female Mite Society gave $16.13 to the mission work in India. This appears to have been the first organization of women for missionary work and from it has grown the Women's Missionary Society which carries on an extensive mission work in America and foreign lands."

The congregation was organized ten years before this date, Mar. 18, 1846.

MRS. H. L. HENDERSON.
Sandwich, Ill.

YOUNG WOMEN'S SPECIAL FUND.

There are those who are anxious to know all that there is to know about this particular fund. Since the special is not devoted to the same objects every year, it seems impractical to attempt to publish a leaflet on the subject. Printing is very expensive because of the high cost of the paper used and the wages that have prevailed. Unless a large order is placed, the price per copy of the leaflet must be beyond reason for the information received. The copies necessary for our constituency are not sufficient to call for a large order, hence there is no leaflet on the Young Women's special fund.

We did not say there is no information on the subject though. One or more copies of the Magazine have interesting articles every year by our special missionaries. The Annual Report discusses the Pasrur Girl's Boarding School. In fact, it will be to your advantage to know the contents of every magazine. If you have the magazine in your home, it will be profitable to keep every copy for reference. A file of magazines makes a valuable reference library. If you are a reader of the Young Women's pages, you will know just where to look for material on the subject mentioned above.

"UP TO YOU."

Sounds like slang does it not. Perhaps it is, perhaps it is not. We Americans are frequently charged with taking great liberty with the English language, but great force often accompanies peculiar expressions. The above expression is used by scholars and by those in everyday life. It is understood by the small child almost as well as by the older person. It locates responsibility. It has a sound of finality. When you are trying to solve a problem and are meeting all sorts of difficulties and a friend says, "Well, it's up to you to find the solution," you feel as if you are alone in the matter. If you succeed, it is your success; if you fail, it is your failure.

Some children were playing in the street. One small tot wanders over on the street car tracks. Just then a trolley car rounded the curve. The child did not sense its danger, but a boy a little older did. He rushed over and drew the child to safety at the risk of his own life. When asked why he did so, he said the little girl was unable to save herself and it was "just up to me to do it." Would that this boy's spirit was general among all our Christian young women! What insight to recognize need and immediately throw oneself into the breach!

Do you see lack of interest, indifference, antagonism growing up in your midst? Do they represent danger to you or are you likewise indifferent? It is a delicate matter to correct evils or errors in your immediate circle, but you can at least show interest yourself. One little boy's interest saved one small child! It is "up to you".

Do the members of your society lack information concerning the work of the Women's General Missionary society? You are the one to know all about it. With Magazine coming monthly to your home, there is really no excuse for ignorance. The Annual number should explain away many difficulties. It is your responsibility to find out as much as you can for yourself. If some things are not clear, make haste to seek a solution from some one who knows. Such a course would keep many from falling into error.

Have you ever tried to discover just what our missionary societies are responsible for in our fields abroad? Do you know the several fields here at home? It is "up to the individual member" to find out just what is expected of her in the work which our Father has given us to do.

IDA B. LITTLE.

DOES IT HELP IN FINDING WORKERS FOR THE WORLD FIELD?

Taking for granted that a congregation has a Young Women's Missionary Society—Does its existence tend to find workers to answer the "407" call and the call to enter definite missionary service at home?

If our societies were model ones we could, without hesitation, give the answer in the affirmative. But because most of us must admit certain weakness and failures in connection with our own organizations, the tendancy to find missionaries is not always a strong one. Many times our negligence in assuming personal responsibility for the success of our monthly meeting causes our missionary zeal to lag and the urgent appeals to enter a definite line of work for Christ, to be heard, by our members, with careless indifference. Somehow, we fail to realize that the call should be answered by, at least, a part of our own members and rather expect the volunteers to come from among our sister societies.

Even though these conditions are true to a certain extent, the existence of a consecrated earnest group of girls cannot fail to exert a deep spiritual influence upon each other. There is something about group study that warms and encourages the heart of every one in it.

The study of God's word in the light of modern missionary activity; the hearing of the wonderful experiences of those working in far away lands; the realization of the dire needs prevalent in those unfortunate countries; the vision of the hideous evils stalking about ready to seize every young life; the thought of the 150,000 who die in India every year

without being brought to a knowledge of Christ; the inadequacy of the missionary forces to accomplish the stupendous task assigned them by our church; the begging of foreign workers for the prayers of the home people; the vast opportunity opening up through the spirit of nationalism which, especially, in Egypt has swept away barrier after barrier; the illimitable power that God places within reach of every true missionary, together with the evident manifestation of the working of the Holy Spirit in the lives of teachers and taught—these things draw out the love and sympathy of every girl. As we love and sympathize with those of whom we learn our hearts go up to God in fervent prayer for them. Then as we love and sympathize and pray realizing the utter hopelessness of those passing into eternity without God, a desire enters our hearts to help them. Our hearts are burdned and we long to see their souls saved.

This is true not all will respond to the vision, but it is also true that this same group of girls furnishes many of the Sabbath school teachers, Junior superintendents and mission study class leaders. They carry with them a live missionary spirit, which in turn may influence many another to respond, in person, to the call of God.

Although the society to which I belong is struggling against many difficulties, we take delight and encouragement from the fact that three of our own girls are now serving in foreign fields—Miss Jeanesse McCrory in Benha, Egypt, Mrs. Mildred McCrory Wright in Tsing Tao, China and Miss Frances Lincoln as a professionarl nurse in Sialkot City India.

The appeal of the home land has been answered by three of us—Miss Nina Cuthbertson, Miss Frances Herron and Mrs. Ella Herron Oyler, all having served one or more teaching terms in the mountain districts of the south. Perhaps our society had little to do in determining the work of these girls but it makes us happy to think that a little inspiration may have come to them through our monthly meetings.

Surely the existence of a Young Women's Missionary Society tends to find recruits for the work of the kingdom. Then "let us rise up and build" new societies for the field is white unto the harvest.

ETHEL A. HENRY.
Y. W. Sec'y Arkansas Valley Presbyterial, Sterling, Kansas.

DOES IT MAKE FOR EFFICIENCY?

There is a place in most congregations for the Young Women's Missionary Society. It does make for efficiency. When girls are graduated from the Junior and Intermediate Societies they want and need an organization decidedly missionary in character to which they may join themselves.

The Senior Missionary Society would give them a hearty welcome but the steps between Intermediate or Juniors and the members of the Women's Missionary Society is by far too great to allow the individuals promoted to render most efficient service. The younger members will naturally be timid in taking part in the presence of the seniors and the women will be slow in permitting them to use the initiative which the ambitious girls like to express. So there would be danger that all members would thus feel much restraint and work would necessarily be hindered.

The Juniors have been taught missionary giving and missionary activity. They have been taught to be helpful, to use every means possible in service for their less fortunate brothers and sisters. The girl of fifteen or sixteen and older girls, too, have very strong ideas as to what they would like to do in being of service to others.

The Young Womens' Missionary Society affords them such an opportunity as they long for and need.

The Young Women's Missionary Society develops the girl's initiative and gives her a special responsibility in the development of the Society. The girls will want interesting devotional meetings. There will be no superintendent present to help fill up time if the meeting lags so each will feel that she must do her part. She was probably taught to pray in Junior meeting, at least to voice short prayers, but a group of girls

together will become more free to offer their petitions to their Heavenly Father and will realize more and more the power of prayer and the place of prayer in the life. They will study the terrible, degraded conditions of young women and girls in heathen lands and through the knowledge of their need and sufferings will give more willingly of their prayers and their money. And here is another point, at this age, many girls are earning something and their giving will become systematic and it will be given lovingly and cheerfully as they know the need.

As the girls are joined in missionary organizations they must learn the rules of conducting business meetings. Of course this is essentially true of the officers of the society. It may all seem very simple to the inexperienced observer, but there are many important details which a good president must remember and see to at the right time and at the right place. The business meetings must be conducted wisely and promptly. Though the society be small the officers have a very important part to fill not only because of their relationship to the local society but in their close affiliation with the presbyterial and in turn with the general organization. In this way the young women are taught co-operation for if the least in the individual society fails the whole plan is marred.

The young Women's Missionary Society is organized expressly to promote missionary education and activity. Lives spent in service are in direct proportion to the interest manifested and knowledge attained. The better the need is understood the more willing and zealous the workers become. True zeal cannot be contained within the worker, it reaches to others. The pastor knows on whom he may count when he needs assistance in any line of activity.

The congregation becomes more firmly knit together because missionary interest is contagious and the organization becomes more perfect as the individuals cooperate in carrying out their Savior's command, "Go ye into all the world and preach the gospel to every creature." Indeed, no congregation can afford to do without a Young Women's Missionary Society because it aids directly in building a well rounded Christian character; helps in securing a missionary education; trains in systematic giving; aids in forming individual life purpose, and strengthens the whole organization of the congregation.

SARAH J. MAXWELL,
Cambridge, N. Y.

In the December isssue Mrs. Edith K. Love continuing this thought.

YOUNG WOMEN!!!!

Are you following the Bible readings as found in the Magazine beginning with the September issue? Are you seeking the references which answers the Bible questions? Find a short explanation in this number of the magazine of the proposed use of the questions. If more explanation is desired, Mrs. Johnson will doubtless be glad to furnish it for publication.

TOPIC.

Faith, Meekness, Temperance (Self Control, Abstinence)

1. Matt. 8: 5-13.
2. Luke 17: 11-19.
3. Num. 13:25-30.
4. Daniel 6: 1-28.
5. Jonah 3: 1-10.
6. Matt. 16: 13-19.
7. Acts 6: 1-15.
8. Luke 7: 36-50.
9. Mark 11: 12-24.
10. Hebrews 11: 1-6.
11. Gal. 6:1-5.
12. Phil. 2: 1-8.
13. 1 Tim. 6:6-12.
14. Col. 3: 1-15.
15. Jas. 1:18-27.
16. Jas. 3: 1-18.
17. Titus 3: 1-8.
18. 2 Tim. 2: 15-26.
19 Psa. 45: 1-17.
20. Psa. 147: 1-12.
21. Psa. 25: 8-14.
22. 2 Peter 1: 1-11.
23. 1 Thess. 5: 12-23.
24. Rom. 14: 1-23.
25. 1 Cor. 8: 1-13.
26. Prov. 23: 1-12.
27. Prov. 23: -20-35.

28. 1 Cor. 9: 16-27.
29. Titus 1: 7-16.
30. 1 Peter 3: 8-18.

ANSWERS TO QUESTIONS 25-48.

25. Ruth 1: 4.
26. 1 Cor. 15: 20.
27. Neh. 1: 11.
28. Esther 2: 15.
29. Daniel 6: 1-2.
30. Prov. 15: 1.
31. Isaiah.
32. Daniel 2: 1.
33. Matt. 27: 57-60.
34. Ex. 32: 19.
35. Acts 2: 41.
36. Luke—Acts 1: 1.
37. Ex. 28: 4.
38. Gen. 7: 1; Ex. 2: 3; Ex 25: 10.
39. Ex 7: 20.
40. Gen. 24: 64-65.
41. Ex. 6: 20.
42. Gen. 1 :3.
43. Josh. 9: 3-5.
44. Ex. 15-27.
45. Lev. 25: 10.
46. Deut. 34: 8.
47. Ruth and Esther.
48. Acts 9: 19-20.

49. Finish the sentence, "He that soweth to the wind—
50. Name the first city captured in the Promised Land.
51. Of whom was it said "They searched the Scriptures daily."
52. What prophet described Christ as a man of sorrows and acquainted with with grief?
53. In what city was Peter when Cornelius sent for him?
54. Spell the name of the prophet from Tekoa.
55. What two bodies of water separated for Isreal to pass through.
56. In what city was Paul when the book of Acts closed?
57. Finish the sentence, "A living dog is better than—."
58. Upon what did God pronounce the first curse.
59. Where was the home of Goliath?
60. Who made the first clothing for man?
61. Who was the first exile?
62. Who was the first mentioned hunter?
63. Who was the first prophetess?
64. Which of the tribes marched first in the wilderness Journey?
65. At what time did the earthquake occur in the Philippian Jail?
66. Who wrote, "Love never faileth?"
67. Why did Adam name his wife Eve?
68. Locate by book and chapter, Christ's intercessory prayer.
69. Who was the first bigamist?
70. What was the name of the son given in place of Abel?
71. How old was Noah when he entered the ark?
72. Where was Abram born?

BIBLE BASE-BALL GAME.

In the near future there will appear in the Missionary Magazine a "Bible Reading Contest" as used in the Freeport United Presbyterian Church of Freeport, Pa. The 300 questions and anwers to which, were prepared under the direction of a Committee appointed by the Ladies' Bible Class of the Church.

The contest proved a great success,—and upon the request, the writer sent a list of the questions used, together with the rules of the game.

The contest took the form of a regular base-ball game, the opponents being the members of the Men's Bible Class as against those of the Women's Bible Class, with all of the players in their respective places, using Bible questions in lieu of balls, the result being a wonderful incentive to Bible reading and study throughout the Church. The whole community and many from the surrounding towns, were interested as to the result of the contest. Needless to say, the women won.

Men and women alike testified to the fact that during the few months of intensive training for this contest, all had acquired a more thorough knowledge of the Bible than they ever had before. The same classes expect to hold a similar contest in the Fall, with new questions confined to the Gospels.

Any society or Sabbath School class wishing to stimulate Bible reading, will find no better help or method than the use of the Bible Base-Ball Game.

MRS. A. M. JOHNSON.
Freeport, Pa.

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

Reply has been received from Egypt and India that the parties which sailed September 10 have both reached their destination. The health of the party was excellent all the way. Another party will have sailed before this book reaches you, leaving New York October 21. We like it better when all of our missionaries can go at one time, but it seemed impossible, for providential reasons, to plan for them to go together this year. Pray that they may have a safe journey to their fields, not forgetting to give thanks for all the blessings received. We now have one hundred and twenty-four active missionaries on our list. If we continue in prayer and earnest endeavor, it will not be long until the Lord sends us the two hundred and three, which is our share of the "407" movement. Several of the newly elected missionaries are without any congregation or individual back of them for their support. Will you make it a matter of prayer that the Lord will induce some to make new pledges for New World money and furnish the support for at least three of our outgoing missionaries?

The long prayed for rain has at last appeared in India, and the dreaded famine has been averted, although the the crops will not be as good as they would have been had rain come earlier.

A piece of ground has been bought in Zafarwal, India, containing about two and one half acres, upon which is to be erected a ladies' bungalow of four main rooms, with bath rooms, kitchen, pantry, servants quarters, etcs. The building is estimated to cost about $6,000, to be paid by New World funds. The survey committee is also looking for a site at South Pasrur, under its new name Mahta Suje, upon which to erect the same kind of a bungalow. A standard plan has been adopted, and all bungalows will be the same except in size. The plan has been approved by the Mission and our Board and cable sent to India advising them to proceed at once with the erection of the building in Zafarwal. Prices may vary according to the different prices for land, but Mission and Board are trying to keep everything down as far as possible. Both of these bungalows are badly needed, as four of our young ladies have had to occupy one bed room at our school at Pasrur North.

The lot for the new Memorial Hospital has not yet been secured. The committee have two or three sites under advisement. Efforts are also being made to buy a piece of land at Campbellpur, upon which to erect a bungalow; Miss Josephine White and her collegue being compelled to live in a native house, which is inconvenient and unsanitary. New septic tanks are to be installed in all our institutions and bungalows, thus doing away with the very unsanitary method hitherto obligatory because of the customs of the country. As Christianity advances the men of the sweeper class are becoming more rare, who are willing to perform the very disagreeable and menial duties connected with the ordinary India bathroom.

Correspondence is being regularly kept up with those whom we are hoping may be applicants for Foreign Mission service. We are very anxious now to secure at least two good normal teachers, one of which could be used in Sudan with great advantage, and the other in India. We can do no better work than train the young women of these countries to be able to teach others.

Always remember the prayer groups, not forgeting petitions in behalf of the New World pledges, increased number of missionaries, increased Thank-Offering and increased number of consecrated lives.

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 510 McNair Avenue, Wilkinsburg, Pa.

"We are expecting a good earnest years work with good results" writes Mr. J. N. Cotton, principal of at Canton Bend—All the workers in the literary and industrial departments are earnest, conscientious teachers. The spirit of the community is better and the farmers are getting somewhat better prices for their products. Mrs. Ella Cotton, who served as sewing teacher for many years has accepted a position in the Literary Department. She is succeeded by Miss Florida Harrison, who had the full course of sewing at Tuskegee, together with training and experience in community work.

The enrollment at Thyne Institute, Chase City is 290 with 67 in the boarding department. Miss Eleanor Patterson of New Castle, Pa. is the new sewing teacher and the report shows regular class work together with a great deal of mending done for the dormitory. Miss Esdon is at her post as usual and is doing much to improve the standard of cooking in that section. Chase City is one of the two missions where white teachers are employed.

Athens, Bluestone and Townsville report very encouraging attendance at the opening of school with high hopes for a successful school year. Mr. W. E. Williams of Townsville reports the agricultural condition deplorable. For nearly three months there was no rain and crops of all kinds burned and died. As a consequence there is bound to be some suffering and our societies can help much by sending second hand clothing which I am sure, they will be glad to do.

The school building at Camden is completed and is one of the best owned by the W. G. M. S. School opened with a large attendance and the convenience and beauty of the building is much appreciated by both teachers and scholars.

Thirteen patients have been cared for in Jubilee Hospital during the month. The enrollment in the school is larger than usual at this time of year—393—It was feared that money conditions would keep many students away, but so far as the city is concerned the number has not been affected. There are not quite so many boarding students but we hope for full dormitories before the term is ended.

Mrs. R. A. Evans of Emmett, Idaho, has been elected matron of McCulloch Hall at Knoxville. There are 35 young girls in McDill Home with Miss McVey as house mother. There are not quite so many younger girls this year, but a very large enrollment of older ones. They are dropping one grade each year and the general age of the students is a little above what it used to be. It is probable that the age limit for McDill Home may be raised from 16 to 17 years as a consequence.

The work at the hospital is going on as usual. Miss Ferguson is in charge and has 6 patients under her care at present. She is in charge of the training class also and has a promising class of colored girls who will be of great use to people in need of hospital trained nurses. Many of the best southern white families prefer colored nurses and there are plenty of opportunities for these girls to make a good living in their profession.

Mrs. O. H. Wilson of Robinson Memorial Hospital, Miller's Ferry, has a class of nurses training also. While she does not complete the training course, her girls, if intelligent, are prepared to do a great deal in the care of the sick and suffering of the community.

Altogether there are 44 workers in our department of work. In this number are our 3 hospital superintendendents and the farmer at Prairie. As it requires almost $3000 a month for salaries alone, the necessity for larger contributions from the societies are evident. Societies please take notice and in your "budgets" remember to designate a goodly portion to the department, which has for aim, the uplift and salvation of the colored brother.

Miss Kate Hill and the Secretary have been appointed to make a tour of the Freedmen's missions during November. They hope to visit every station and expect to be in Knoxville the first Sabbath of the month.

JUNIOR DEPARTMENT

MRS. I. H. MILLIKEN, Junior Secretary 205 Lexington Ave., Aspinwall, Pa.

CHILDREN'S YEAR.

Nearly two thousand years ago little children were brought to Jesus to bless, to put His hands upon them, to touch them, for the mothers thought that in some way their children would be benefited by having Jesus touch their little ones. But when the disciples saw the mothers pressing toward the Savior they repelled them. Babies could understand nothing; Jesus was busy answering the important questions the men were asking and must not be annoyed by the children. Did Jesus agree with the diciples? No, He put out his arms and lovingly gathered the children to Him, saying "Suffer the little ones to come unto me and forbid them not." He is still calling for the children to come, and His command "Feed my Lambs" is convincing proof that He has a place and a work for the children.

Childhood is the time of habit making and of receiving the ideals which develop into principle as the child develops and we cannot begin too early to instill into the child mind and heart the love for humanity, for the less fortunate ones of the earth, so that the missionary spirit will grow as the child grows.

As a means of helping the parents of the Church to so train their children the Junior Missionary Society idea was enlarged and in May 1892, at the Convention of the Women's General Missionary Society, the work was taken up by "the mothers" or the Women's Missionary Societies and been fostered by them ever since.

For twenty-nine years the work has been growing, not as rapidly as we would wish but steadily growing, until about one-half of the churches of our denomination have regular organized missionary work for the children. What about the other one-half?

The command of Jesus "go ye" holds an imperative tone today, as it did so many years ago. We will be held accountable, by the Heavenly Father, for the way in which we heed the command and the way we train our babes to anwer the call.

One means toward this end is the intelligent study of the situation, a glimpse of the "Fields" "white for the harvest" and the way the need is being met by our church. The children of the church have their own book, called "The U. P. Trail," which is written in a most attractive manner, is full of information about the countries, people, customs, religions, our schools, hospitals and our missionaries. This book sells for forty cents, including postage. With this book there has been prepared a "How to Use" which sells for fifteen cents, and tickets for the trip from "Junior Land, U. S. A." to the fields and return, which sell for one cent a ticket. These three splendid helps, just full of fine suggestions and possibilities have all been prepared by the wife of one of our pastors, Mrs. Charles W. Fulton (Elsie Wehling) one who is also the 1st Vice President of the next W. G. M. S. Convention.

In order that we may follow out the suggestions of Mrs. Fulton in making scrap books we have prepared and have now on sale in our Literature Dept. many pictures of the fields and missionaries, which will sell for ten cents a dozen.

We also have in the Literature Dept. absolutely free to every boy and girl and friend of the boys and girls a little pink celluloid button to help us remember we are to celebrate the 30th Anniversary of Junior Missionary Societies next May. Will you please write to Literature Department, 904 Publication Bldg., Pittsburgh, Pa. telling the number of buttons you can use. They will be sent you at once.

The most important part of the plans for Children's Year is the aim of 100% organization and 100% enlistment of the boys and girls in the King's service." May we all join in one big company in prayer that the children may receive, this year, a new vision of the task given us, of personal responsibility in carrying out the commands of Christ; that the Parents and Leaders may be diligent in training and developing the spiritual side of the child life. L. G. M.

HOME MISSIONS.

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

School opened September sixth with all the teachers in their places. The enrollment is 228. There are 22 in the High School. The Dormitory is nearly full. All the teachers are rooming there until the new building is completed.

The new building is going up rapidly. It is to be a combination parsonage and teacher's home. There are two apartments on the first floor for the superintendent and the principal and their families. On the second floor there are ten rooms for the teachers and a general sitting room. The building is 84 x 33 feet with a large two-story porch in front. It is of red brick with tin roof and dormer windows to match the other buildings. The brick work is done and the roofing begun so that there is good prospect of its being completed by Christmas as planned. It will add to the good appearance of the campus and will relieve the crowded conditions in both school house and dormitory. The rooms in the school house which have been used for the parsonage and teacher's home are being remodeled for school purposes. They will provide a good library, a primary room and High School room with two adjoining recitation rooms. All of this space has been very badly needed.

The new principal, Rev. W. P. Gordon, has opened another much needed department in the work—athletics. A volley ball court has been cleared where the students play every fine day at the noon hour. Basket ball and base ball will follow in season. The department is very popular and we hope it will be the means of holding the interest of some of the larger boys.

Many of our teachers have come to this field for the first time, but they are all qualified teachers, and earnest Christain workers ready to give faithful and arduous service both in the school room and out of it, so we are looking forward to a very good year's work. Our "old" teachers are tried and true and have fitted back into their places of work refreshed by the summer vacation.

The student body comes from a wider field than usual. Some sections of this and neighboring counties which have not often been represented before have sent in students this year, showing the influence and reputation of the school are growing out. The large enrollment comes as a pleasant surprise. The scarcity of money has been keenly felt among our people and there have been more calls for scholarship aid than ever before, but we are very glad that the hard times have not hindered many from coming to school. There will be the keen pinch of poverty felt in many homes this winter and as usual the women and children will feel it most. There have been many calls already for second hand clothing and our supply is far from adequate.

If there are any societies who are anxious to be of service to those in need, they can do a real service by sending boxes and barrels of clothing to Frenchburg. Address Rev. W. J. Giffen, Frenchburg, Ky., if sending by post; Frenchburg School, Rothwell, Ky., if sending by frieght.

ON THE TOP!!

Ottawa, Kansas has completed the task of placing "The Women's Missionary Magazine

In Every Home in the Congregation!!

WHO COMES NEXT?

October 18th, 1921.

STATISTICAL SECRETARY'S DEPARTMENT.

MRS. D. J. BROWN, 15 North Fremont Ave., Bellevue, Pa.

The Minutes of the General Assembly show the following newly organized congregations:

Oak Park,	Chicago Presbytery
Pontiac and Star Avenue,	Detroit Presbytery
Cedar Creek,	First Ohio Presbytery
Multnomah and Metolius,	Oregon Presbytery
Fresno,	San Francisco Presbytery

In all of these new organizations Women's Missionary Societies have been organized excepting Pontiac, Star Avenue and Cedar Creek. Here is some work for Detroit and First Ohio Presbyteries this year.

The following organizations have dissolved:

Ireton,	Cedar Rapids Presbytery
Montrose Avenue,	Chicago Presbytery
Fort Collins,	Colorado Presbytery
Second Altoona,	Conemaugh Presbytery
Beulah,	Kansas City Presbytery
Birmingham,	Keokuk Presbytery
Lorba Linda,	Los Angeles Presbytery
Boynton,	Oklahoma Presbytery
Round Head,	Sidney Presbytery
Mechanicstown,	Steubenville Presbytery
Redland Mesa,	Uncompahgre Presbytery

In six of these congregations—Fort Collins, Second Altoona, Lorba Linda, Roundhead and Redlands Mesa we had Missionary Societies which we suppose dissolved with the congregation as they made no report this year.

Two new societies have been reported since the Meeting of the W. G. M. S. in Fort Morgan, Colorado; these are Metolius, Oregon Presbytery, with nine charter members, and Fourth Spokane, Spokane Presbytery, with ten charter members. East Ryegate Women's Missionary Society, Vermont Presbytery has reorganized with fifteen members.

While we are considering the organizing of new societies we must not lose sight of those already organized. Is your Society on the alert for new members? In the 1921 Statistical Report we notice 862 Women's Societies with an increase of only 765 members, not one for every society. Of course the disbanding of six societies would reduce the membership but twelve new ones were organized during the year, which should more than balance the decrease. Let each member consider herself a committee of one, to be responsible for getting one new member during the coming year.

The work done by the women of our church during the past year surpassed that of any preceding year, especially along the line of giving. We must not allow it to remain the best, but make each succeeding year the best, and the most successful way of doing this will be to get and to keep every woman in the congregation interested in Missionary Work.

FIELD SECRETARY NOTES.

MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

PRAYER—ITS POWER.

"Away in foreign lands they wonder how
Their simple words had power
At home—the Christians one and two
Had met to pray an hour.

Tuesday Prayer Groups reported 51.

52—Portland—First Tuesday.
Mrs. S. E. Dubois, 637 Grand Ave
Portland, Oregon.

53—Kansas City, Mo. First Thursday.
Mrs. J. A. Laughlin, 3046 Aiken St.,
Kansas City, Mo.

54—Chanceford—Every Monday.
Mrs. A. T. McClure, Airdale, Pa.

WANTED MAY 1. 1922—10,000 BIBLE READING WOMEN.

1. Mc Donald, Pa., 14 Women; 2. West Allis, Wis. 17 Women; 3. Savannah, Ill. 27 Women. Total 58.

Reports have begun. Several societies have reported but failed to report number of women. Please do so.

The Bible Readings prepared by Committee of Women's Board appeared in the Young Women's Department in September Magazine. If your society has not taken it up, begin at once. Send in your report.

SCHOOL OF MISSIONS.

Encouraging reports are coming nearly every day of the "School of Missions"—a wonderful vision of the whole United Presbyterian Church at School studying missions.

First Mommouth, Ill.; Oskaloosa, Ia.; Keota, Iowa; Savannah, Ill.; Minden, Neb.; First Seattle; Red Oak, Iowa; Second Chicago are at work.

MONTHLY BULLETINS

Monthly Bulletins from the Executive Committee are now being sent out in Omaha, Wisconsin, Kansas City, Oregon, Kiskiminetas, Xenia, Spokane, San Francisco and Chicago.

Just a word of warning. Do not make them too long. Better to send out brief Bulletins every month than a long one quarterly.

FIELD WORK.

I began field work in October. Visited Red Oak, Center Ridge, Keota and Westchester in Iowa and spent a week in and near Chicago. I was at the Chicago Presbyterial in Indiana Harbor, Oct. 11. These women planned a busy year's work. One day I attended Missionary Education Conference for Missionary leaders of Chicago. I was most interested in the hour on "Methods." The subject was "The Program."

One hour and a half was given for a missionary meeting. It was divided: Business, 5 minutes; Lit. Sec'y, 10 min. (not to take subscriptions, that is done by personal call) but to give latest items of missionary news and to display latest leaflets. Opening exercises, 5 minutes; Bible study, 30 min.; Topics, 30 min.; Music, 5 minutes; Closing, 5 min. Total One and one half hours.

Note the importance of Bible—she gave some splendid suggestions as to promptness of beginning and ending and each woman being careful not to go over the allotted time for her subject.

A rainy day met disappointment, of women who were to take part on program gives a splendid opportunity for intercession.

Never postpone a meeting. Never scold the ones present for short comings of the absent one. If you can't have good singing, then don't sing. Instrumental music and love songs have no place on program,

"Be adaptable"—"Be adept to adopt."

RUTS! RUTS!! RUTS!!!

Chapter 4. Treatment.

"A reaction must be brought about immediately by an absolute change in habits. In this case REST CURE IS FATAL. Patient needs a jolt. There is nothing so startling as the jolt of a new IDEA. The patient should lead the strenous life, New spicy programs, new songs, (not No. 42 or—) every time. New prayers, different women on program, everything new. Be sure and give the new women a chance. Avoid criticism.

Try new hours. Why have a meeting always at 3 P. M.? That cuts out the business women, the school teachers. Why not have an occasional meeting in the evening and invite the men folks? If your society meets in the church, try a meeting in a home with a cup of tea. If "T-ed," to death omit the tea, but BE SURE to have a hostess to welcome all who come."

Did you find any "Symptoms" of this deadly disease "Ruts" as given in the October Magazine. If so begin a vigorous "Treatment" at once.

(To be continued).

CHILDREN'S YEAR

30th Anniversary of our Junior Work under W. G. M. S.

1. Have you a Junior? Why not?

2. Have you arranged for the children to study "The U. P. Trail?"

3. Do the children of your congregation have the Junior Magazine?

4. Has your society arranged for a "Birthday Party" for the Juniors?

5. Have you provided pink envelopes for the Junior Thank-Offering?

6. Did you tell the Supt. of the Primary Dept. about "The U. P. Trail" and suggest the use of letter each Sabbath?

EXTENSION DEPARTMENT.

What is it?

A department to reach the "Last Woman." (See Rec. 2. Page 753 also page 896 July Magazine.)

Who is the "last woman?"

Any woman not an active member of the missionary societies.

1. Invalids and the aged.
2. Mothers and house keepers who are prevented from attending the monthly meeting.
3. Professional or business women whose hours of work prevent attendance.
4. Women in rural communities who live too far away.
5. The uninterested.

What does it do?

Enlists the sympathy and interest of these "last women" whose circumstances prevent active service.

Encourages missionary reading.

Increases prayers for the mission work.

How to begin.

Appoint an Extension Secretary. One who really sees in this a vision of extending the kingdom.

What are her duties?

By personal calls she brings missionary information into homes deprived of contact with missionary activities.

Enlists prayers by presenting The Prayer Cycle.

Secures subscriptions for Missionary Magazine or circulates the latest copy, leaflets and missionary book.

Distribute Thank-Offering boxes.

Collect offerings from members of Extension Department.

Many other duties will suggest themselves to earnest enthusiastic worker.

What is needed for equipment?

The earnest prayers of the missionary society.

A record book, for names and addresses of members, date of visit, amount of offering, name of book read or leaflets etc. There should be a page for each member.

A lage manila envelope containing latest leaflets, Magazine, etc. to be left one visit and taken up the next.

Twelve envelopes for each member for monthly offering.

What do members do?

Pray for the work by using the Prayer Cycle.

Subscribe for The Missionary Magazine.

Read Missionary literature provided by the Extension Secretary.

Give a monthly sum for the work of the society.

It is an extension of "missionary knowledge, interest, prayer and giving and praying." Do you have an Extension Department in your society?

THE WOMEN'S MISSIONARY MAGAZINE.

is published at Xenia, Ohio

Subscription Price, ONE DOLLAR PER YEAR.

Payable in Advance

Prices of Programs for the Studies of the Month.

1922

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THE UP TRAIL

FOREIGN MISSION STUDIES FOR JUNIORS

Based on Information Gathered From Original and Authoritative Sources

ABYSSINIA
EGYPT
SUDAN
INDIA

by Elsie Wehling Fulton

The U. P. Trail, 40 cents; How to Use, 15 cents; Tickets for Trip, each .01 cent.

HOME MISSIONARIES.

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Warm Springs, Oregon ..... Rev. R. H. Barr
Simnasho, Oregon ..... Rev. W. A. Matthews
Tama, Iowa ..... Rev. R. G. Smith

All parcel post packages should be addressed to Rev. R. H. Barr, Indian Mission, Jefferson Co., Warm Spring, Ore.; all packages sent by express or freight should be addressed to Rev. R. H. Barr, Mecca, Ore. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev. R. G. Smith, Tama, Iowa.

WORKERS AMONG THE ALIENS.

Miss Nellie Heiber ..... Pittsburgh, Pa.
Miss Grace Welch ..... Burgettstown, Ia.
Miss Romain Russell .... Hickory, Pa.

CITY MISSIONARIES.

Miss Margaret Heazlett .....N. S. Pittsburgh, Pa.
Miss Ella Montgomery .....Alliance, Ohio
Miss Lulu Henderson .....Zanesville, Ohio
Miss Ruth Findley ..... Denver, Colo.
Miss uLara Sawhill ..... Spokane, Wash.
Mrs. F. C. Metcalf, (Mutes) .....Portland, Ore
Mrs. Ada M. Tracy, ... Los Angeles, Calif.
Miss Irma G. Allen ..... Inglewood, Calif.

THE MOUNTAIN PEOPLE.

Rev. and Mrs. W. J. Giffin .....Frenchburg, Ky.
Rev. and Mrs. W. P. Gordon .....Frenchburg, Ky.
Miss Esther Mitchell, M. D. ..... Frenchburg, Ky.
Miss Elizabeth McMillan, (Matron) .. Frenchburg, Ky.
Mrs. Elizabeth Kensett, (Assistant Matron) Frenchburg, Ky.

TEACHERS.

Miss Bess Lucas ..... Frenchburg, Ky.
Miss Ruth Bemis ..... Frenchburg, Ky.
Miss Margaret Jones ..... Frenchburg, Ky.
Miss Margaret Peebles ..... Frenchburg, Ky.
Miss Fay Edmiston ..... Frenchburg, Ky.
Miss Isabelle Thomson ..... Frenchburg, Ky.
Miss Belle Smith ..... Frenchburg, Ky.
Miss Ada St. Clair ..... Frenchburg, Ky.
Miss Lorena Stewart ..... Frenchburg, Ky.
Miss Frances Magee (Music) ..... Frenchburg, Ky.

Please prepay freight on all boxes and barrels. Address, Rev. W. J. Giffen, Frenchburg, Ky., via Rothwell Ky. When possible send by Parcel Post direct to Frenchburg, Ky.

FREEDMEN'S MISSIONS

*Athens, Tenn.—Rev. C. H. Wilson.

Riceville, Tenn.—W. E. Dotson.

*Knoxville, Tenn.—Rev. J. Kelly Giffen.

Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.

Canton Bend, Ala.—Rev. J N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.

Miller's Ferry, Ala.—Rev. I. H. Bonner, Camden, Ala. Mark "For Miller's Ferry."

Prairie, Ala.—J. W. E. Wade, Postoffice address, Prairie, Ala.; shipping point, Cathrine, Ala.

*Annie Manie, Ala.—Rev. R. P. Williams, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.

Bluestone, Va.—Mr. John A. Bouldin, Jeffress, Va.

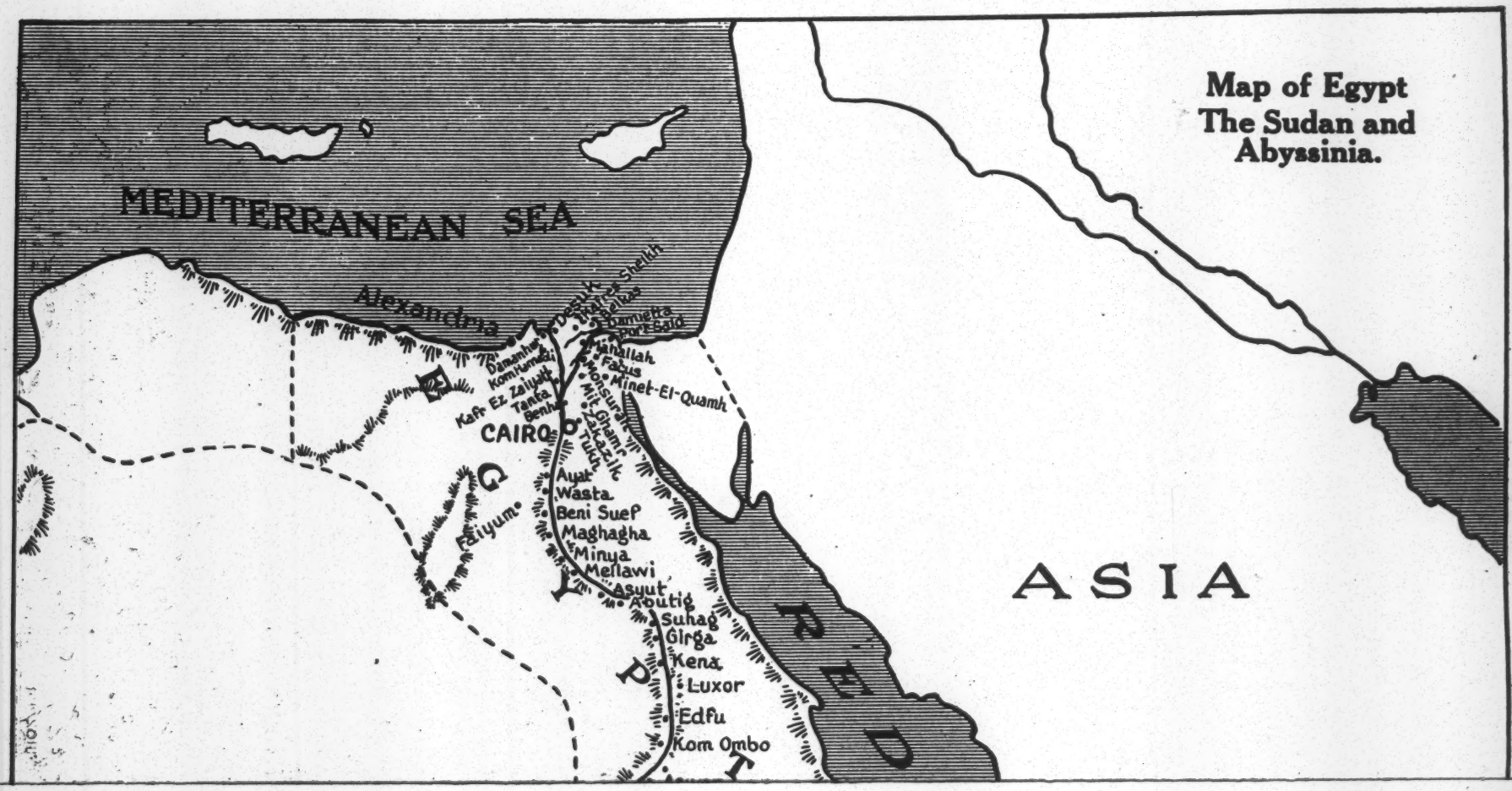
Chase City, Va.—Rev. F. W. Wilson. R. F. D. 1. Mark "For Bluestone Mission."

Henderson, Vance Co., N. C.—Rev. John A. Cotton, D.D.

Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.



Map of Egypt The Sudan and Abyssinia.

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INDIA

by Elsie Wehling Fulton

The U. P. Trail, 40 cents; How to Use, 15 cents; Tickets for Trip, each .01 cent.

HOME MISSIONARIES.

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Warm Springs, Oregon ..... Rev. R. H. Barr
Simnasho, Oregon ..... Rev. W. A. Matthews
Tama, Iowa ..... Rev. R. G. Smith

All parcel post packages should be addressed to Rev. R. H. Barr, Indian Mission, Jefferson Co., Warm Spring, Ore.; all packages sent by express or freight should be addressed to Rev. R. H. Barr, Mecca, Ore. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev. R. G. Smith, Tama, Iowa.

WORKERS AMONG THE ALIENS.

Miss Nellie Heiber ..... Pittsburgh, Pa.
Miss Grace Welch ..... Burgettstown, Ia.
Miss Romain Russell .... Hickory, Pa.

CITY MISSIONARIES.

Miss Margaret Heazlett .....N. S. Pittsburgh, Pa.
Miss Ella Montgomery .....Alliance, Ohio
Miss Lulu Henderson .....Zanesville, Ohio
Miss Ruth Findley ..... Denver, Colo.
Miss uLara Sawhill ..... Spokane, Wash.
Mrs. .F. C. Metcalf, |Mutes) .....Portland, Ore
Mrs. Ada M. Tracy, ... Los Angeles, Calif.
Miss Irma G. Allen ..... Inglewood, Calif.

THE MOUNTAIN PEOPLE.

Rev. and Mrs. W. J. Giffin .....Frenchburg, Ky.
Rev. and Mrs. W. P. Gordon .....Frenchburg, Ky.
Miss Esther Mitchell, M. D. ..... Frenchburg, Ky.
Miss Elizabeth McMillan, (Matron) .. Frenchburg, Ky.
Mrs. Elizabeth Kensett, (Assistant Matron) Frenchburg, Ky.

TEACHERS.

Miss Bess Lucas ..... Frenchburg, Ky.
Miss Ruth Bemis ..... Frenchburg, Ky.
Miss Margaret Jones ..... Frenchburg, Ky.
Miss Margaret Peebles ..... Frenchburg, Ky.
Miss Fay Edmiston ..... Frenchburg, Ky.
Miss Isabelle Thomson ..... Frenchburg, Ky.
Miss Belle Smith ..... Frenchburg, Ky.
Miss Ada St. Clair ..... Frenchburg, Ky.
Miss Lorena Stewart ..... Frenchburg, Ky.
Miss Frances Magee (Music) ..... Frenchburg, Ky.

Please prepay freight on all boxes and barrels. Address, Rev. W. J. Giffen, Frenchburg, Ky., via Rothwell Ky. When possible send by Parcel Post direct to Frenchburg, Ky.

FREEDMEN'S MISSIONS

*Athens, Tenn.—Rev. C. H. Wilson.

Riceville, Tenn.—W. E. Dotson.

*Knoxville, Tenn.—Rev. J. Kelly Giffen.

Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.

Canton Bend, Ala.—Rev. J N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.

Miller's Ferry, Ala.—Rev. I. H. Bonner, Camden, Ala. Mark "For Miller's Ferry."

Prairie, Ala.—J. W. E. Wade, Postoffice address, Prairie, Ala.; shipping point, Cathrine, Ala.

*Annie Manie, Ala.—Rev. R. P. Williams, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.

Bluestone, Va.—Mr. John A. Bouldin, Jeffress, Va.

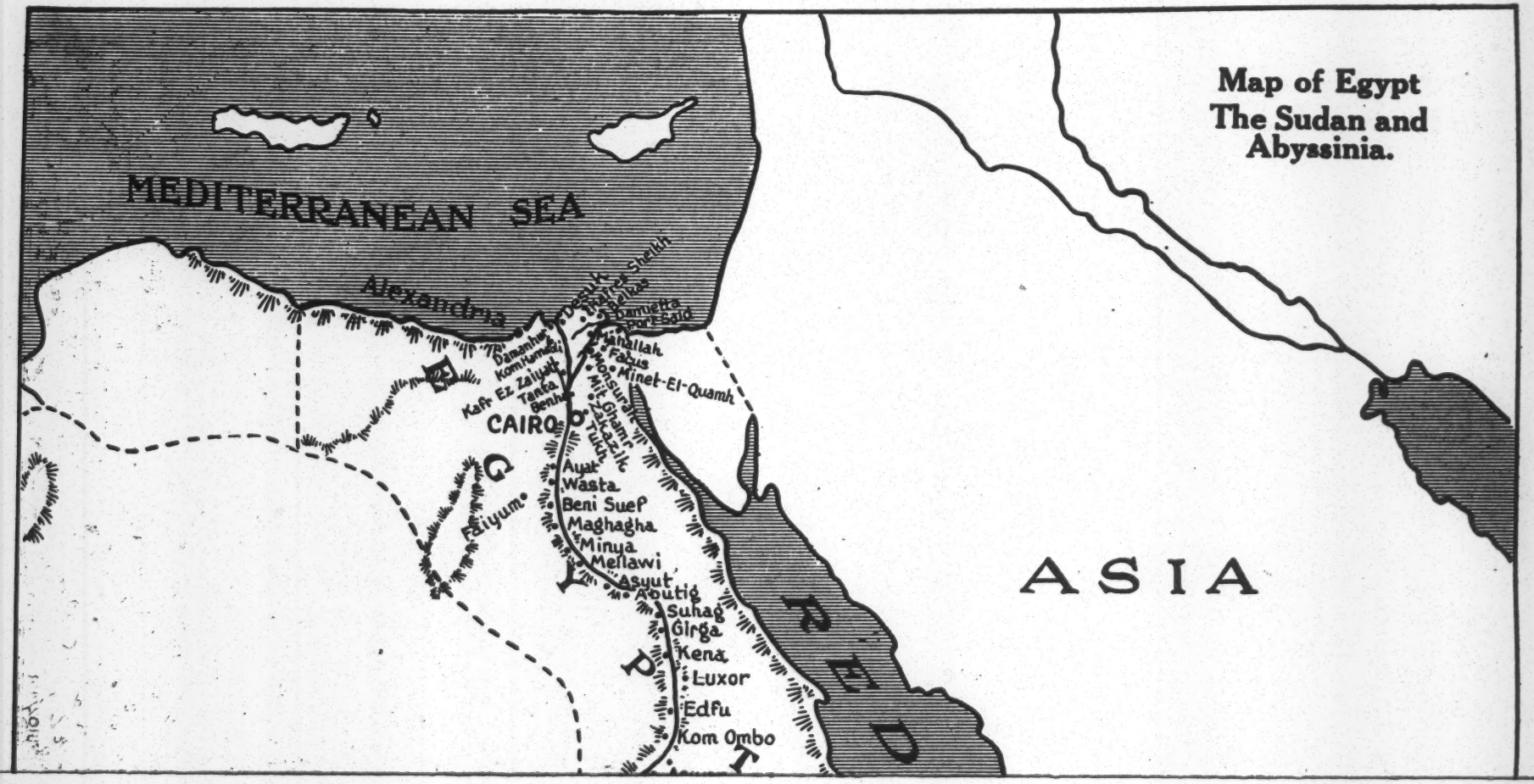
Chase City, Va.—Rev. F. W. Wilson.
R. F. D. 1. Mark "For Bluestone Mission."

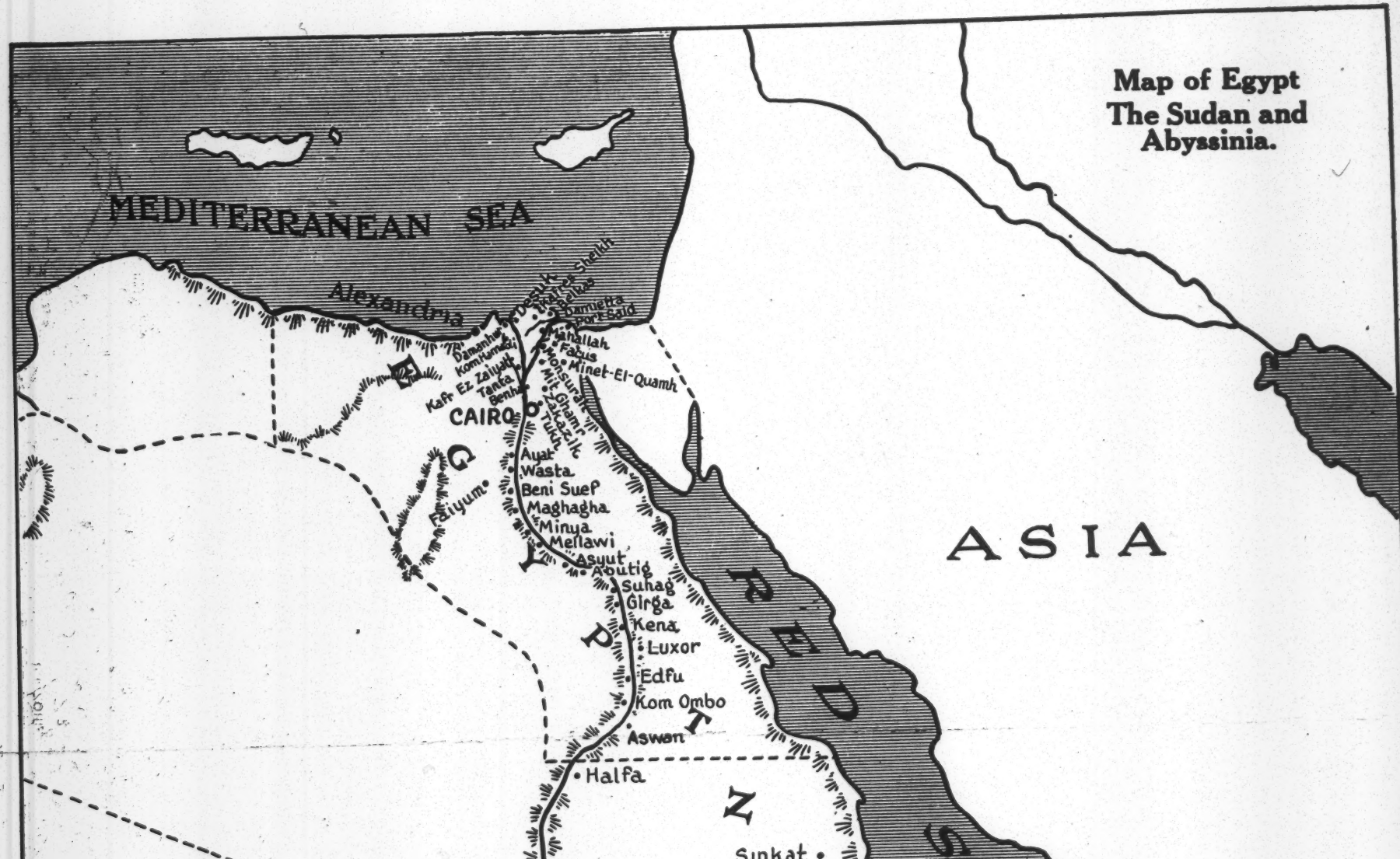
Henderson, Vance Co., N. C.—Rev. John A. Cotton, D.D.

Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.


Map of Egypt
The Sudan and
Abyssinia.
MEDITERRANEAN SEA
Alexandria
Damanhur
Kom Hamada
Kafr Ez Zaiyat
Tanta
Benha
CAIRO
Mit Ghamr
Zakazik
Tukh
Ayat
Wasta
Beni Suef
Maghagha
Minya
Mellawi
Asyut
Suhag
Girga
Kena
Luxor
Edfu
Kom Ombo
Damietta
Port Said
Mahallah
Fakus
Minet-El-Quamh
Faiyum
RED
ASIA


Map of Egypt
The Sudan and
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MEDITERRANEAN SEA
ASIA
RED SEA
Alexandria
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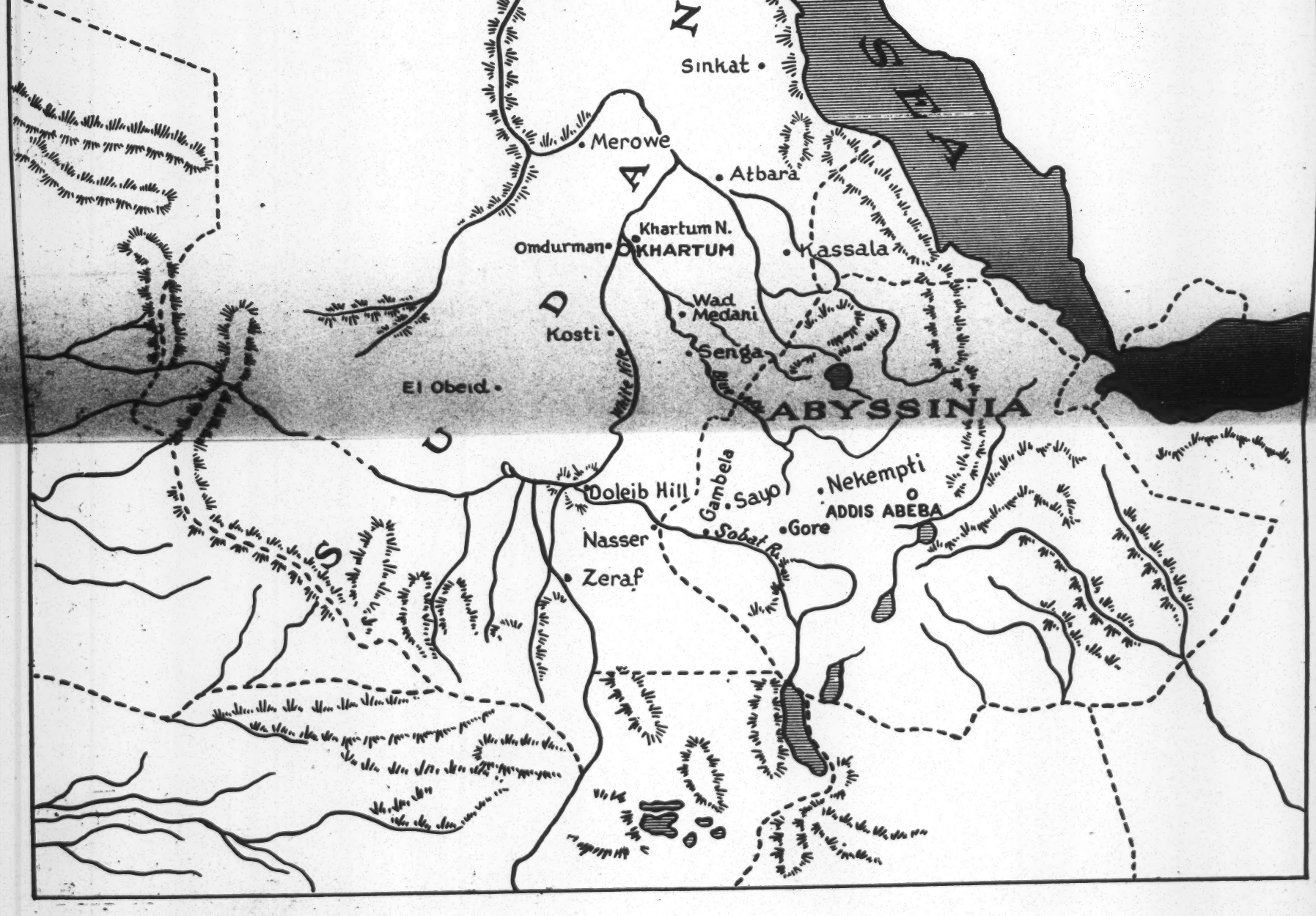
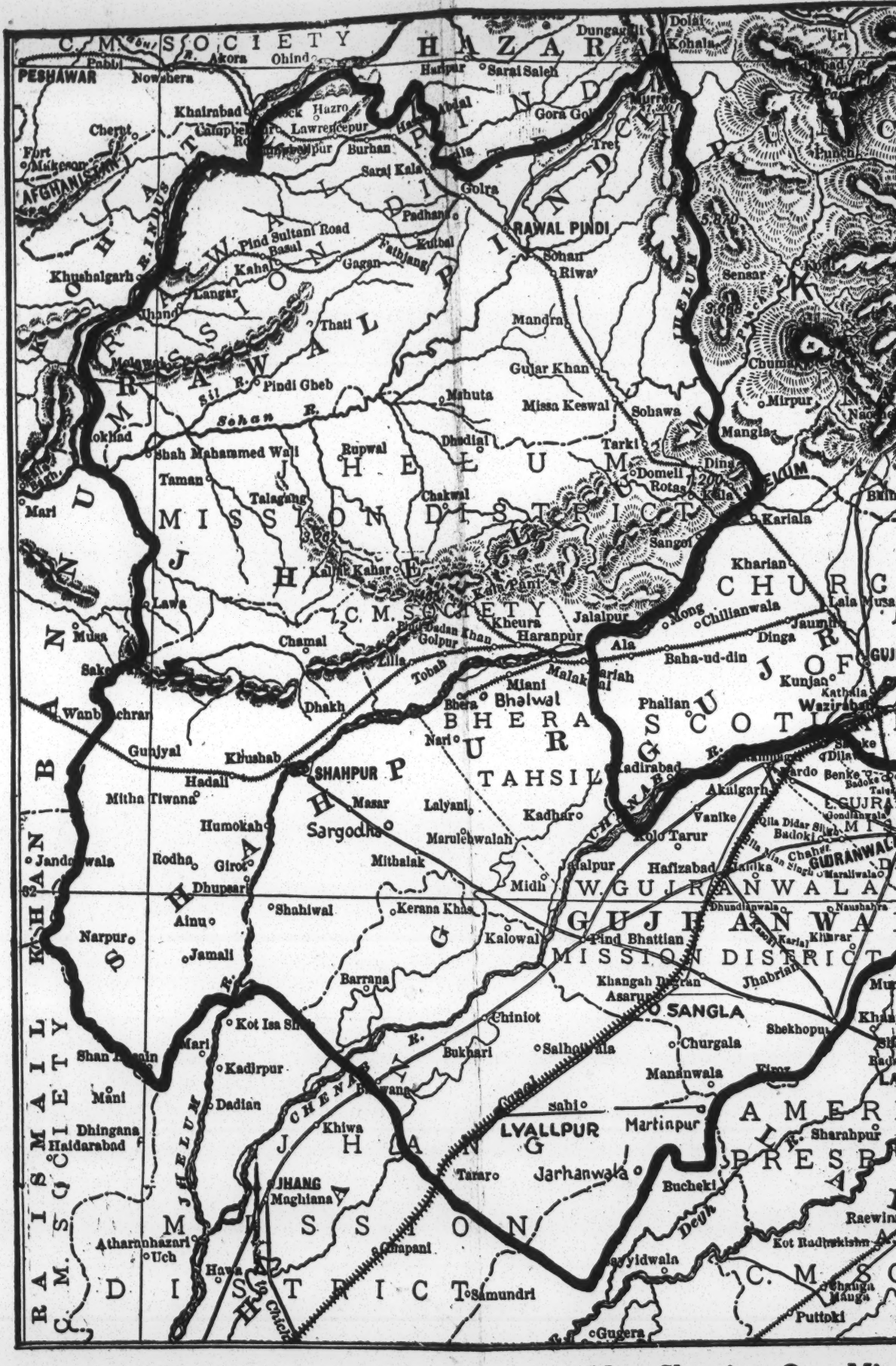
Port Said
Ismailiah
Fabus
Minet-El-Quamh
Kafr Ez Zaiyat
Tanta
Benha
CAIRO
Zakazik
Tukh
Ayat
Wasta
Beni Suef
Faiyum
Maghagha
Minya
Mellawi
Asyut
Abutig
Suhag
Girga
Kena
Luxor
Edfu
Kom Ombo
Aswan
Halfa
Sinkat



Courtesy—"Facts and Folks In Our Fields Abroad."



Map Showing Our Miss

Courtesy—"Facts and Folks In Our Fields Abroad."

Missions In India.

Courtesy—"Facts and Folks In Our Fields Abroad.